

TRÜBNER'S
ORIENTAL SERIES.

THE QUATRAINS

OF

OMAR KHAYYÁM.

*THE PERSIAN TEXT WITH AN ENGLISH VERSE
TRANSLATION.*

BY

E. H. WHINFIELD, M.A.

LATE OF THE BENGAL CIVIL SERVICE.

LONDON:
TRÜBNER & CO., LUDGATE HILL.

1883.

[*All rights reserved.*]

LONDON :
GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S SQUARE, CLERKENWELL ROAD.

. " *A mind*
Not wholly clear, nor wholly blind.
Too keen to rest, too weak to find,
That travails sore, and brings forth wind."

M. ARNOLD.

INTRODUCTION.

I.

GHIÁS uddín Abul Fath Omar bin Ibrahím Al Khayyám was a native of Nishapúr, one of the principal cities of Khorásan. According to the preface of the Calcutta MS., he died in 517 A.H., during the reign of Sultan Sanjar. The date of his birth is nowhere mentioned, but he was contemporary with Nizám ul Mulk, the celebrated Wazir of the Seljuk kings Alp Arslan and Malik Shah; and Nizám ul Mulk has left the following notice of him in his *Wasúyá*, or Testament* :—

“Imám Muaffik of Nishapur—(may Allah rest his soul!)—was one of the most learned men in Khorásan, and was held in the highest honour and reverence. He lived to over eighty-five years of age, and it was the common opinion that all youths who read the Koran, and learned the Traditions under him, would attain to wealth and fortune. For this cause my father sent me, in charge of the lawyer 'Abd us Samad, from Tús to Nishapúr, in order that I might apply myself to study and discipline

* This passage is preserved in Mirkhond's *History of the Assassins*, in Khondemir's *Habíb us Siyar*, and in the *Dabistán*. It is given in full in *Notices et Extraits des MSS.*, ix. 143.

in the class of that eminent person. He on his part regarded me with affection, and I for mine showed such attachment and devotion to his service that I continued with him for the space of four years. There had lately joined his class Hakím Omar Khayyám, and that miscreant Hasan ibn Sabah, both of whom were of the same age as I was, and equally remarkable for excellence of intelligence and power of intellect. We became friends, and when we went out from the Imám's class we used to repeat to one another the lesson we had just heard One day that miscreant Hasan said to us,—‘It is the general opinion that the disciples of Imám Muaffik attain to fortune, and no doubt one of us will do so, even though all may not. What agreement or compact is there now between us?’ I said, ‘Whatever you please.’ He answered, ‘Whichever of us may attain to fortune shall share it with the others, and not engross it himself.’ We agreed to these terms, and a compact was made accordingly. Time passed on. I went from Khorasán to Máwará un Nahr and Ghazní and Kábul, and on my return I was preferred to the post of Wazir to Sultan Alp Arslan (455 A.H.). At that time Hakím Omar Khayyám came to me, and in regard to him I carried out all the requirements of the compact, and the obligations of my engagement. On his arrival I received him with all honour and distinction, and afterwards I said to him, ‘A man of your ability ought to be a servant of the Sultan, and since, according to our agreement, while we were with Imam Muaffik, I am bound to share my position with you, I will recount your merits to the Sultan, and will so impress on his

mind your abilities and attainments, that you shall be preferred to a post of trust like mine.' But Hakím replied (after compliments), 'The greatest favour you can do me is to let me live in retirement, where, under your protection, I may occupy myself in amassing the riches of learning and in praying for your long life.' And to this language he steadfastly adhered. When I perceived that he spoke in sincerity, and not out of mere etiquette, I assigned him a yearly stipend of 1200 gold *miscals*, payable from the Nishapur treasury. He then went back to Nishapur, and applied himself to the study of the sciences, especially astronomy, in which he afterwards attained a high degree of accomplishment. Later on, in the reign of Sultan Malikshah (465 to 485 A.H.), he came to Merv, in the height of his philosophical repute; and the Sultan conferred many favours upon him, and raised him to the highest posts attainable by men of science."

Nizám ul Mulk goes on to recount the subsequent history of Hasan Sabah,—how by his aid Hasan obtained a post at court, and repaid his kindness by intriguing against him,—how Hasan then fled from Khorásán, and joined the infamous sect of Ismailians, or Assassins, and afterwards became their chief, under the name of *Shaikh ub Jabal*, or Old Man of the Mountain.

This narrative reads so circumstantially that one can hardly do otherwise than accept it, but in that case Nizám ul Mulk's birth must be placed at least twenty years later than 408,* the date given both by Ibn

* See Vuller's *Geschichte der Seldschuken*, p. 107, note.

Khallikán and Abul Faraj; or else the accepted dates of Omar's and Hasan's deaths (517 and 518 A.H.) must be abandoned for others at least twenty years earlier.

Omar's appointment at Merv mentioned by Nizám ul Mulk was, as we learn from Abul Feda, that of Astronomer Royal. Whilst holding this office Omar compiled some astronomical tables called *Zij i Maliksháhi*, of which mention is made by Haji Khalfa, and in collaboration with seven other astronomers effected a reform of the old Persian Calendar, somewhat similar to the reform of the Julian Calendar, made under the auspices of Pope Gregory XIII. five centuries afterwards. The object of both reforms was to make the civil year coincide more exactly with the cycle of the seasons, and in both instances this object was sought to be accomplished by an improved system of intercalation. M. Reinaud, the editor of Abul Feda's Geography, says that some authorities even prefer Omar's system to that adopted by Pope Gregory.* The amended reckoning ran from the 10th Ramazán, 471 A.H., and was called *Taríkh i Jaláli*, after the reigning monarch, Sultan Jaláluddin Maliksháh.

Omar was also highly distinguished as a mathematician. A work of his on Algebra has been edited and translated by M. Woepke of Bonn, and another, "On the Difficulties of Euclid's Definitions," is preserved in the Leyden Library. His work on Algebra enjoyed a high reputation for several centuries. Ibn Khaldun

* See Reinaud, *Geographie d'Abulfeda*, Prolegomena, p. ci.

refers to it in his Prolegomena, and Haji Khalfa quotes the commencement. M. Woepke praises him for his power of generalization and his rigorously systematic procedure.

In his preface M. Woepke quotes from a MS. in the Bibliothèque Nationale, an abridgment of a notice of Omar in Shahrastáni's *Taríkh ul Hukama*. As Shahrastáni was born in 479 A.H., and during some part of his life resided at Nishapur,* he is a very good authority for the facts recorded by him, though it is evident he was no friend to Omar. The passage is as follows :—

“Omar Al Khayyám, Imám of Khorásán, and the greatest scholar of his time, was versed in all the learning of the Greeks. He was wont to exhort men to seek the One Author of all by purifying the bodily actions in order to the sanctification of the soul. He also used to recommend the study of Politics as laid down in Greek authors. The later Sufis have caught at the apparent sense of parts of his poems and accommodated them to their own Canon, making them a subject of discussion in their assemblies and conventicles, but the esoteric sense consists in axioms of natural religion and principles of universal obligation. When the men of his time anathematized his doctrines, and drew forth his opinions from the concealment in which he had veiled them, he went in fear of his life, and placed a check on the sallies of his tongue and his pen. He made the pilgrimage, but it was from accident rather than piety, still betraying his

* See Haarbrücher's translation of the *Kitab al Milal wan Nihal*, Preface, p. xi.

unorthodox views. On his arrival at Baghdad the men who prosecuted the same ancient studies as he flocked to meet him, but he shut the door in their faces, as one who had renounced those studies and cultivated them no longer. On his return to his native city he made a practice of attending the morning and evening prayers, and of disguising his private opinions, but for all that they were no secret. In astronomy and in philosophy he was without a rival, and his eminence in those sciences would have passed into a proverb had he only possessed self-control."

Shahrastāni's view of Omar's character appears to have been the one generally accepted by the literary men of Islam, as Abul Feda, who lived about 200 years later, writes much in the same strain, lamenting his being so much addicted to poetry and pleasure.

In an essay by the celebrated Ghazzālī of Tūs, who was, like Shahrastāni, a contemporary of Omar's, there is a passage in which Omar is not improbably referred to as an example of the sceptical habit of mind induced by scientific pursuits.*

The following story of Omar in his old age is given in the preface to the Calcutta MS. on the authority of Nizāmi of Samarkand, one of his disciples :—

"I chanced to meet Maulana Omar in a garden, and in course of conversation he said, 'My tomb shall be in a certain place where each breath of the north wind shall shower down roses upon it.' I marvelled at

* See Schmölders, *Essai sur les écoles philosophiques chez les Arabes*, p. 115. Ghazzālī was born in 450.

that saying, thinking that he spoke idly. Afterwards I came to Nishapur on many occasions and visited his tomb, and it was outside a garden, and the fruit trees reached out their branches over the wall of the garden, and had dropped their blossoms over his tomb, so that it was hidden beneath them."

II.

The great difficulty in the way of arriving at a satisfactory text of Omar's poems arises from the exceeding variety and discrepancy of the materials. We look in vain for anything approaching to a "*Textus Receptus*." What may be called the Lower Bengal family of MSS., represented by the Asiatic Society's MS., the two India Office MSS., and the Calcutta edition, do indeed offer a tolerably uniform text, but their claim to be the best representatives of the genuine text is overthrown by their want of agreement with the Persian and Oude MSS. The Persian MSS. do not even agree with one another, the Bodleian MS., which was written at Shiráz in 865 A.H., being altogether different from the MS. lithographed at Teheran and afterwards reprinted by M. Nicolas. The Oude, or Upper India MSS., again, to which belong the one lithographed at Lucknow, and probably also the Cambridge MS., include a very large number of quatrains not found elsewhere. The number of quatrains seems to increase in proportion to the modernness of the MS. Thus the old Bodleian MS. contains only 158, and the two Paris MSS. (which are both of the tenth century) only 175 and 213, while the modern Cambridge copy contains no less than 801. A

lady who has collated all the MSS. of Omar in Europe tells me she has found in one place and another no less than 1200 quatrains attributed to him. She has, however, in an article in *Frazer* for May 1879, expressed the opinion that the number of genuine quatrains is not more than 250 or 300, and I am inclined to think this estimate high enough. But when one comes to consider which particular quatrains are to be pronounced genuine, and which imitations, it is not always easy to form a confident decision. The state of the case is this:—Out of all the quatrains passing under Omar's name hardly any stand alone. Almost every one belongs to a family, more or less numerous, to the other members of which it bears a strong family likeness. One can say with some confidence that all these replicas, paraphrases and variations of the same ideas can hardly be the work of one and the same hand; but to distinguish with certainty the handiwork of the master from that of his imitators is a task probably beyond the powers of any foreign critic living 800 years after the poems in question were written.

In this difficulty, the rule I follow is to give what seem the best specimens of each class of quatrains, and to exclude the rest. In accordance with this rule, I exclude, in particular, a large number of quatrains in praise of wine, and exhortations to live for the day, which recur in the MSS. with most wearisome frequency. I cannot of course feel sure that the quatrains I retain are in all cases the identical ones written by Omar; all I pretend to do is to give samples of each class of quatrains attributed to him.

Another cognate difficulty is this, that many of the quatrains ascribed to Omar are also attributed to other poets. I have marked a few of these in the notes, and, doubtless, careful search would bring many more to light. It might be supposed that the character of the language employed would be sufficient to differentiate the work of Omar at any rate from that of poets writing two or three centuries after his time, but, as observed by Chodzko, the literary Persian of 800 years ago differs singularly little from that now in use. Again, if, as has been supposed, there were anything exceptional in Omar's poetry, it might be possible to identify it by internal evidence; but the fact is that all Persian poetry runs very much in grooves, and Omar's is no exception. The poetry of rebellion and revolt from orthodox opinions, which is supposed to be peculiar to him, may be traced in the works of his predecessor Avicenna, as well as in those of Afzul Kâshi, and others of his successors. For these reasons I have not excluded any quatrains on account of their being ascribed to other writers as well as Omar. So long as I find fair MS. authority for such quatrains, I include them in the text, not because I am sure Omar wrote them, but because it is just as likely they were written by him as by the other claimants. Of course a text formed on these principles cannot be a very satisfactory one, but, on the other hand, it is useless for an editor to pretend to greater certainty than the case admits of.

The text has been framed from a comparison of the following authorities:—

I. The Bodleian MS., No. 140 of the Ouseley Collection, containing 158 quatrains.

II. The Calcutta Asiatic Society's MS., No. 1548, containing 516 quatrains.

III. The India Office MS., No. 2420, ff. 212 to 267, containing 512 quatrains.

IV. The India Office MS., No. 2486, ff. 158 to 194, containing 362 quatrains.

V. The Calcutta edition of 1252 A.H., containing 438 quatrains, with an appendix of 54 more, which the editor says he found in a *Bayáz*, or common-place book, after the others had been printed.

VI. The Paris edition of M. Nicolas, containing 464 quatrains.

VII. The Lucknow lithographed edition, containing 763 quatrains.

VIII. A fragment of an edition begun by the late Mr. Blochmann, containing only 62 quatrains.

I have also consulted the Cambridge MS., for the purpose of settling one or two readings, but have not collated it throughout.

I have not given the various readings, except in cases of special importance. For every reading in the text there is MS. authority of some kind or other: there are only two cases, or three at the most, in which I have been driven to "the desperate resource of a conjecture," and these are indicated in the notes. The authorities for each quatrain are also given in the notes.

In editing the text, I have paid special attention to the prosody, marking all poetical contractions, and noting all peculiarities of metre and scansion.

I have also made a point of marking the *izáfat* wherever it occurs. "The omission of this," says Lumsden, "is undoubtedly a great defect in Persian writing, insomuch that I am not certain whether it has not been the cause of more obscurity than would result from the omission of all the prepositions."

There is some difference of precept and practice as to the proper way of marking the *izáfat* after the semi-vowels. For instance, some grammarians, speaking loosely, say that after *alif*, *waw* and silent *he*, the *izáfat* is expressed by *hamza* or *ya*. What they mean to say is, by *hamza i maksúr*, or *ya i maksur*,—"kasra bearing" *hamza* or *ya*. One has only to scan a verse containing one of these *hamzas* or *yas* to see that they are always followed by *kasra* expressed or understood. For the *izáfat*, wherever it occurs, invariably adds a syllable to the word preceding it, and no Persian syllable consists of less than one consonant and one vowel. The fact is, the *izáfat*, when expressed, is always expressed by *kasra*. If the preceding letter be silent *he*, *hamza* is substituted for it, because, as Vullers says, silent *he* "*tenuior est quam ul vocalem ferre queat.*" So if the preceding letter be *alif* or *waw*, used as letters of prolongation, "*littera ya euphonica in fine adjicitur quæ genitivi signum i accipiat.*" And for this *ya*, *hamza* is often substituted.

So far the matter is pretty plain, but as regards the *izáfat* after words ending in *ya* there is more room for doubt. Lumsden says the *izáfat* in this case ought to be written with a *kasra*, Vullers with *kasra*, *hamza* being sometimes superscribed, sometimes not, Mirza Ibrahim with *hamza* only. Brockhaus, in his *Hafiz*,

writes *kasra* after *ya* used as a consonant, as in such words as *páy* and *ráy*, but *hamza* or *hamza i maksúr* after *ya* used as a letter of prolongation, as in words like *sáki*. Blochmann, on the other hand, says the use of *hamza* in this last case is wrong, because "it reduces the *ya* to a mere vowel," i.e. prevents it serving as a consonant to support the *kasra* following. I venture to question this dictum, because it is controverted by Blochmann's own practice (*Prosody*, p. 95, Example 5), and because there is good MS. authority for the use of *hamza* in this case. For my part, I believe that it is allowable to mark the *izáfát* after *ya* of any kind with *kasra* or *hamza i maksúr* indifferently. In the first case, the *ya* itself serves as a consonant supporting the *kasra*; in the second, the *hamza* seems to be substituted for the *ya*, just as it is substituted for silent *he*. Availing myself of this option, I always write *kasra* for the *izáfát* after *ya*, whether the *ya* be a consonant or a letter of prolongation. In the latter case, the long vowel is dissolved in scanning into its component letters *í* and *y*, and the *y* is set free to support the *kasra* of the *izáfát* following it.

III.

Omar is a poet who can hardly be translated satisfactorily otherwise than in verse. Prose does well enough for narrative or didactic poetry, where the main things to be reproduced are the matter and substance; but it is plainly contra-indicated in the case of poetry like Omar's, where the matter is little else than "the commonplaces of the lyric ode and the tragic chorus,"

and where nearly the whole charm consists in the style and the manner, the grace of the expression and the melody of the versification. A literal prose version of such poetry must needs be unsatisfactory, because it studiously ignores the chief points in which the attractiveness of the original consists, and deliberately renounces all attempt to reproduce them.

In deciding on the form to be taken by a new translation of Omar, the fact of the existence of a previous verse translation of universally acknowledged merit ought not, of course, to be left out of account. The successor of a translator like Mr. Fitzgerald, who ventures to write verse, and especially verse of the metre which he has handled with such success, cannot help feeling at almost every step that he is provoking comparisons very much to his own disadvantage. But I do not think this consideration ought to deter him from using the vehicle which everything else indicates as the proper one.

As regards metre, there is no doubt that the quatrain of ten-syllable lines which has been tried by Hammer, Bicknell, and others, and has been raised by Mr. Fitzgerald almost to the rank of a recognised English metre, is the best representative of the *Rubá'í*. It fairly satisfies Conington's canon, viz. that there ought to be some degree of metrical conformity between the measure of the original and the translation, for though it does not exactly correspond with the *Rubá'í*, it very clearly suggests it. In particular, it copies what is perhaps the most marked feature of the *Rubá'í*,—the interlinking of the four lines by the repetition in the fourth

line of the rhyme of the first and second. Mr. Swinburne's modification of this metre, in which the rhyme is carried on from one quatrain to the next, is not applicable to poems like Omar's, all of which are isolated in sense from the context. Alexandrines would of course correspond, more nearly than decasyllables, with *Rubá'í* lines in number of syllables, and they have been extensively used by Bodenstedt and other German translators of *Rubá'ís*, but, whatever may be the case in German, they are apt to read very heavily in English, even when constructed by skilful verse-makers, and an inferior workman can hardly hope to manage them with anything like success. The shorter length of the decasyllable line is not altogether a disadvantage to the translator. Owing to the large number of monosyllables in English, it is generally adequate to hold the contents of a Persian line a syllable or two longer; and a line erring, if at all, on the side of brevity, has at any rate the advantage of obliging the translator to eschew modern diffuseness, and of making him try to copy the "classical parsimony," the archaic terseness and condensation of the original.

The poet Cowper has a remark on translation from Latin which is eminently true also of translation from Persian. He says, "That is epigrammatic and witty in Latin which would be perfectly insipid in English. . . . If a Latin poem is neat, elegant and musical, it is enough, but English readers are not so easily satisfied." Much of Omar's matter, when literally translated, seems very trite and commonplace, many of the "conceits," of which he is so fond, very frigid, and even his peculiar

grotesque humour often loses its savour in an English replica. The translator is often tempted to elevate a too grovelling sentiment, to "sharpen a point" here and there, to trick out a commonplace with some borrowed modern embellishment. But this temptation is one to be resisted as far as possible. According to the *Hadis*, "the business of a messenger is simply to deliver his message," and he must not shrink from displaying the naked truth. A translator who writes in verse must of course claim the liberty of altering the form of the expression over and over again, but the substituted expressions ought to be in keeping with the author's style, and on the same plane of sentiment as his. It is beyond the province of a translator to attempt the task of "painting the lily." But it is easier to lay down correct principles of translation than to observe them unswervingly in one's practice.

IV.

As regards subject matter, Omar's quatrains may be classed under the following six heads:—

I. *Shikáyat i rozgár*—Complaints of "the wheel of heaven," or fate, of the world's injustice, of the loss of friends, of man's limited faculties and destinies.

II. *Hajw*—Satires on the hypocrisy of the "unco' guid," the impiety of the pious, the ignorance of the learned, and the untowardness of his own generation.

III. *Firákiya* and *Wisáliya*—Love-poems on the sorrows of separation and the joys of reunion with the Beloved, earthly or spiritual.

IV. *Báháriya*—Poems in praise of spring, gardens and flowers.

V. *Kufriya*—Irreligious and antinomian utterances, charging the sins of the creature to the account of the Creator, scoffing at the Prophet's Paradise and Hell, singing the praises of wine and pleasure—preaching *ad nauseam*, "Eat and drink (especially drink), for to-morrow ye die."

VI. *Munáját*—Addresses to the Deity, now in the ordinary language of devotion, bewailing sins and imploring pardon, now in mystical phraseology, craving deliverance from "self," and union with the "Truth" (*Al Hakk*), or Deity, as conceived by the Mystics.

The "complaints" may obviously be connected with the known facts of the poet's life, by supposing them to have been prompted by the persecution to which he was subjected on account of his opinions. His remarks on the Houris and other sacred subjects raised such a feeling against him that at one time his life was in danger, and the wonder is that he escaped at all in a city like Nishapur, where the *odium theologicum* raged so fiercely as to occasion a sanguinary civil war. In the year 489 A.H., as we learn from Ibn Al Athir,* the orthodox banded themselves together under the leadership of Abul Kasim and Muhammad, the chiefs of the Hanefites and the Shafeites, in order to exterminate the Kerrámians or Anthropomorphist heretics, and succeeded in putting many of them to death, and in destroying all their establishments. It may be also that after the

* See Defrémery, *Recherches sur le règne de Barkiárok*, p. 51.

death of his patron Nizám ul Mulk, Omar lost his stipend, and was reduced to poverty.

The satires probably owed their origin to the same cause. *Rien soulage comme la rhétorique*, and if Omar could not relieve his feelings by open abuse of his persecutors, he made up for it by the bitterness of his verses. The bitterness of his strictures on them was no doubt fully equalled by the rancour of their attacks upon him.

The love-poems are samples of a class of compositions much commoner in later poets than in Omar. Most of them probably bear a mystical meaning, for I doubt if Omar was a person very susceptible of the tender passion. He speaks with appreciation of "tulip cheeks" and "cypress forms," but apparently recognises no attractions of a higher order in his fair friends.

The poems in praise of scenery again offer a strong contrast to modern treatment of the same theme. The only aspects of nature noticed by Omar are such as affect the senses agreeably—the bright flowers, the song of the nightingale, the grassy bank of the stream, and the shady garden associated in his mind with his convivial parties. The geographer translated by Sir W. Ouseley says of Nishapur, "The city is watered by a subterranean canal, which is conveyed to the fields and gardens, and there is a considerable stream that waters the city and the villages about it—this stream is named *Saka*. In all the province of Khorasan there is not any city larger than Nishapur, nor any blessed with a more pure and temperate air." No doubt it was some of these gardens that called forth Omar's encomiums.

But it is in the *Kufriya*, or antinomian quatrains, and in the *Mundájt*, or pious aspirations, that the most remarkable and characteristic features of Omar's poetry are exhibited. The glaring contrast between these two classes of his poetry has led his readers to take very opposite views of him, according as they looked at one or the other side of the shield. European critics, like his contemporaries, mostly consider him an infidel and a voluptuary "of like mind with Sardanapalus." On the other hand, the Sufis have contrived to affix mystical and devotional meanings even to his most Epicurean quatrains; and this method of interpretation is nowadays as universally accepted in Persia and India as the mystical interpretation of the Canticles is in Europe. But neither of these views can be accepted in its entirety. Even if the Sufi symbolism had been definitely formulated as early as Omar's time, which is very doubtful, common sense would forbid us to force a devotional meaning on the palpably Epicurean quatrains; and, on the other hand, unless we are prepared to throw over the authority of all the MSS., including the most ancient ones, we must reckon with the obviously mystical and devotional quatrains. The essential contradiction in the tone and temper of these two sections of Omar's poetry cannot be glossed over, but imperatively calls for explanation.

His poems were obviously not all written at one period of his life, but from time to time, just as circumstance and mood suggested, and under the influence of the thoughts, passions and desires which happened to be uppermost at the moment. It may be that the irre-

ligious and Epicurean quatrains were written in youth, and the *Munájat* in his riper years. But this hypothesis seems to be disproved by Sharastáni's account of him, which is quite silent as to any such conversion or change of sentiment on his part, and also by the fact that he describes himself from first to last as a "*Dipsychus*" in grain, a halter between two opinions, and an "*Acrates*," or backslider, in his practice.

If his poems be considered not in the abstract, but in the light of history, taking into account his mental pedigree and his intellectual surroundings, a more plausible explanation of his inconsistencies readily presents itself. In his youth, as we know, he sat at the feet of the Sunni theologian Imam Muaffik, and he was then no doubt thoroughly indoctrinated with the great Semitic conception of the One God, or, to use the expressive term of Muhammadan theology, "the Only Real Agent" (*Fá'il i Hakíki*). To minds dominated by the overwhelming sense of Almighty Power, everywhere present and working, there seems no room for Nature, or human will, or chance, or any other Ahriman whatsoever, to take the responsibility of all the evils in the world, the storms and the earthquakes, the Borgias and the Catilines. The "Only Real Agent" has to answer for all. In the most ancient document of Semitic religious speculation now extant, the Book of Job, we find expostulations of the boldest character addressed to the Deity for permitting a righteous man to be stricken with unmerited misfortunes, though the writer ultimately concludes in a spirit of pious agnosticism and resignation to the inscrutable dispensations of Providence. In the Book of Ecclesiastes,

again, the same problems are handled, but in a somewhat different temper. The "weary king Ecclesiast" remarks that there is one event to all, to him that sacrificeth and him that sacrificeth not—that injustice and wrong, seem eternally triumphant, that God has made things crooked, and none can make them straight; and concludes now in favour of a sober "*carpe diem*" philosophy, now in favour of a devout "fear of the Lord." Of course the manner in which the serious Hebrew handles these matters is very different from the levity and flippancy of the volatile Persian, but it can hardly be denied that the Ecclesiast and Omar resemble one another in the double and contradictory nature of their practical conclusions.

No sooner was Islam established than the same problem of the existence of evil in the handiwork of the Almighty Author and Governor of all began to trouble the Moslem theologians, and by their elaboration of the doctrine of Predestination they managed to aggravate its difficulties. One of the chief "roots" of their discussions was how to reconcile the Divine justice and benevolence with the Divine prescience,—the predestination of some vessels to honour, and others to dishonour,—the pre-ordainment of all things by a kind of mechanical necessity (*Jabr*), leaving no possibility of the occurrence of any events except those which actually do occur. The consideration of one corollary of a similar doctrine moved the pious and gentle Cowper to use language of indignant dissent; and there is high theological authority for the view that it is calculated "to thrust some into desperation," but to stimulate the piety

of others. Omar is constantly dwelling on this doctrine, and he seems to be affected by it in the double way here mentioned.

Other influences which acted on Omar must not be left out of account. Born as he was in Khorásan, "the focus of Persian culture," he was no doubt familiar with speculations of the Moslem philosophers, Alkindi, Alfárábi and Avicenna, the last of whom he may possibly have seen.* And though he was not himself a Sufi, in the sense of being affiliated to any of the Sufi orders, he can hardly have been unaffected by the mysticism of which his predecessor in *Ruba'i* writing, Abu Sa'id bin Abul Khair, his patron Nizám ul Mulk, and his distinguished countryman Imám Ghazáli were all strong adherents. His philosophical studies would naturally stimulate his sceptical and irreligious dispositions, while his mystical leanings would operate mainly in the contrary direction.

If this explanation of the inconsistencies in his poetry be correct, it is obvious that the parallel often sought to be traced between him and Lucretius has no existence. Whatever he was, he was not an Atheist. To him, as to other Muhammadans of his time, to deny the existence of the Deity would seem to be tantamount to denying the existence of the world and of himself. And the conception of "laws of nature" was also one quite foreign to his habits of thought. As Deutsch says, "To a Shemite, Nature is simply what has been

* Avicenna died in 428 A.H.

begotten, and is ruled absolutely by One Absolute Power."

Hammer compares him to Voltaire, but in reality he is a Voltaire and something more. He has much of Voltaire's flippancy and irreverence. His treatment of the doctrine of the Resurrection of the Body, for instance, which Muhammad took from Christianity, and travestied by the embellishments he added to it, is altogether in Voltaire's manner. And his insistence on the all importance of kindness and charity recalls the better side of Voltaire's character, viz. his kindness to Calas, and the other victims of ecclesiastical persecution. But Omar also possessed, what Voltaire did not, strong religious emotions, which at times overrode his rationalism, and found expression in those devotional and mystical quatrains, which offer such a strong contrast to the rest of his poetry.

This introduction is already longer than I intended, but I must not omit to acknowledge my obligations to former editors and translators—Mr. Blochmann, M. Nicolas, Mr. Fitzgerald and Herr Bodenstedt, to all of whom I am indebted for many hints. I have also derived much assistance from articles on Omar in the *Calcutta Review*, vol. xxx., and in *Fraser* for May 1879. I have also to thank Professor Cowell for kindly lending me some of the materials for the text; and Dr. Ethé and M. Fagnan for information about the MSS. of Omar in London, Oxford and Paris.

ABBREVIATIONS.

- A. Asiatic Society's MS.
- B. Bodleian Library MS.
- Bl. Blochmann's edition.
- C. Calcutta edition.
- I. India Office MS., No. 2420.
- J. India Office MS., No. 2486.
- L. Lucknow edition.
- N. The edition of M. Nicolas.
- Bl. Prosody. The Prosody of the Persians by Blochmann, Calcutta 1872.
- Gladwin. The Rhetoric of the Persians by Gladwin, Calcutta 1801.
- Lumsden. A Grammar of the Persian language by Lumsden, Calcutta 1810.
- Vullers. Grammatica linguæ Persicæ, scripsit I. A. Vullers, Gissæ, 1870.

ERRATA.

QUATRAIN.

19, l. 4. For *زین* read *این*, and insert *و* after *آتش*.

114, note. Insert B. L.

170, l. 1. For *دستی* read *دست*, "The hand of one like me." The note is wrong.

226, note. Insert L.

383, l. 2. For *عار* read *عار*; and in the note for Tartuffe, Tartufe.

445, note. Read *Murtazúshă*.

452, l. 3. For *وانکه* read *وانکه*.

QUATRAINS
OF
OMAR KHAYYAM.

QUATRAINS OF OMAR KHAYYAM.



1.

At dawn a cry through all the tavern shrilled,
“Arise my brethren of the revellers’ guild,
That I may fill our measures full of wine,
Or e’er the measure of our days be filled.”

2.

Who was it brought thee here at nightfall, who?
Forth from the harem, in this manner, who?
To him who in thy absence burns as fire,
And trembles like hot air, who was it, who?

1. Bl. C. L. N. A. I. J. Bl. considers this quatrain mystical.

2. Bl. C. L. N. A. I. J. Bl. says the omission of the

رُبَاعِیَّاتِ حَکِیمِ خَیّام.



آمد مسکری ندا زمیخانهء ما
کای رندِ خراباتی دیوانهء ما
برخیز که پرکنیم پیمانۀ ز می
زان پیش که پر کنند پیمانۀ ما

امشب بر ما مست که آورد ترا
وز پرده بدین دست که آورد ترا
نزدیک کسی که بیتو در آتش بود
چون باد همی جست که آورد ترا

copulative *wa* in line 4 is characteristic of Khayyam. In line 4 I follow Blochmann's rendering. It may mean, "when the wind blows."

3.

'Tis but a day we sojourn here below,
And all the gain we get is grief and woe,
And then, leaving life's riddles all unsolved,
And burdened with regrets, we have to go.

4.

Khaja ! grant one request, and only one,
Wish me God-speed, and get your preaching
done ;
I walk aright, 'tis you who see awry ;
Go ! heal your purblind eyes, leave me alone.

5.

Arise ! and come, and of thy courtesy
Resolve my weary heart's perplexity,
And fill my goblet, so that I may drink,
Or e'er they make their goblets out of me.

3. N.

4. Bl. C. L. N. A. I. J.

5. Bl. C. L. N. A. I. J. The heart is supposed to

این دهر که بُود مُدتی منزلِ ما
 نامد بجز از بلا و غم حاصلِ ما
 افسوس که حل نگشت يك مشکلِ ما
 رفتیم و هزار حسرت اندر دلِ ما

۴

ای خواجه یکی کام روا کُن مارا
 دم در کش و در کارِ خُدا کُن مارا
 ما راست رویم ولیک تو کج بینی
 رو چاره دیده کُن رها کُن مارا

۵

برخیز و بیا بیا برای دلِ ما
 حل کن بجمالِ خویشتن مُشکلِ ما
 يك کوزهء می بیار تا نوش کُشیم
 زان پیش که کوزها کُنند از گلِ ما

be the seat of reason. "Or ever" and "or ere" are both found in Elizabethan English. Abbot, Shakespearean Grammar, p. 89.

6.

When I am dead, with wine my body lave,
For obit chant a bacchanalian stave,
And, if you need me at the day of doom,
Beneath the tavern threshold seek my grave.

7.

Since no one can assure thee of the morrow,
Rejoice thy heart to-day, and banish sorrow
With moonbright wine, fair moon, for
heaven's moon
Will look for us in vain on many a morrow.

8.

Let lovers all distraught and frenzied be,
And flown with wine, and reprobates, like me;
When sober, I find everything amiss,
But in my cups cry, "Let what will be be."

چون فوت شوم بباده شوئید مرا
 تلقین ز شراب و جام گوئید مرا
 خواهید بروزِ حشر یابید مرا
 از خالِ درِ میکده جوئید مرا

چون عهده نمیشود کسی فردارا
 حالی خوش کن این دلِ پر سودارا
 می نوش بنورِ ماهِ ای ماه که ماه
 بسیار بتابد و نیابد مارا

عاشق همه ساله مست و شیدا بادا
 دیوانه و شوریده و رُسوا بادا
 در هُشیاری غُصه هر چیز خوریم
 و ر مست شویم هرچه بادا بادا

7. Bl. C. L. N. A. B. I. J. Line 2 is in metre 14.

8. Bl. L. N. Line 3 is in metre 13.

9.

In Allah's name, say, wherefore set the wise
Their hearts upon this house of vanities ?

Whene'er they think to rest them from their
toils,
Death takes them by the hand, and says,
"Arise."

10.

Men say the Koran holds all heavenly lore,
But on its pages seldom care to pore ;

The lucid lines engraven on the bowl,—
That is the text they dwell on evermore.

11.

Blame not the drunkards, you who wine eschew,
Had I but grace, I would abstain like you,

And mark me, vaunting zealot, you commit
A hundredfold worse sins than drunkards do.

9. Bl. C. L. N. A. I.

10. Bl. L. N. A. B. I. J. Lines were engraven on
the bowl to measure out the draughts. Bl.

9

عاقل بچه اُمید درین شوم سرا
 بر دولت او نهد دل از بهر خدا
 هرگاه که خواهد بنشیند از پا
 گیرد اجلش دست که بالا بنما

۱۰

قرآن که بهین کلام خوانند اورا
 که گاه نه بر دوام خوانند اورا
 در خطِ پیاله آیتی روشن هست
 کاندر همه جا مدام خوانند اورا

۱۱

گر می نحوری طعنه مزن مستانرا
 گر توبه دهد توبه کُنم یزدانرا
 تو فخر بدین کنی که من می نخورم
 صد کار کنی که می غلامست آنرا

11. Bl. C. L. N. A. I. *Yazdánrâ*, an oath. *Ghulám*, mere "children" compared to your sins.

12.

What though 'tis fair to view, this form of man,
I know not why the heavenly Artisan

Hath set these tulip cheeks and cypress foms
To deck the mournful halls of earth's divan.

13.

My fire gives forth no smoke-cloud here below,
My stock-in-trade no profit here below,

And you, who call me tavern-haunter, know
There is indeed no tavern here below.

14.

Thus spake an idol to his worshipper,
"Why dost thou worship this dead stone,
fair sir?

'Tis because He who gazeth through thine
eyes,

Doth some part of His charms on it confer."

12. Bl. C. L. N. A. I. *Tarab* here "grief."

13. Bl. C. L. N. A. I. J. The anacoluthon in line 3,
and the missing rhyme before the *radîf*, or burden, in

۱۲

هر چند که رنگ و بوی زیباست مرا
 چون لاله رخ و چو سرو بالااست مرا
 معلوم نشد که در طربخانه خاك
 نقاش من از بهر چه آراست مرا

۱۳

از آتش ما دود کجا بود اینجا
 وز مایه ما سود کجا بود اینجا
 آنکس که مرا نام خرا باقی کرد
 در اصل خرابات کجا بود اینجا

۱۴

بت گفت به بت پرست کای عابد ما
 دانی ز چه روی گشته ساجد ما
 بر ما بجمال خود تجلی کرد ست
 آنکس که ز تست ناظر ای شاهد ما

line 4 are characteristic of Khayyam. Bl.

14. L. Meaning, all is of God, even idols. See *Gulshan i Raz*, line 800.

15.

Whate'er thou doest, never grieve thy brother,
Nor kindle fumes of wrath his peace to smother;
Dost thou desire to taste eternal bliss,
Vex thine own heart, but never vex another !

16.

O Thou! to please whose love and wrath as well,
Allah created heaven and likewise hell;
Thou hast thy court in heaven, and I have
naught,
Why not admit me in thy courts to dwell ?

17.

So many cups of wine will I consume,
Its bouquet shall exhale from out my tomb,
And every one that passes by shall halt,
And reel and stagger with that mighty fume.

15. L. b. Line 1 is in metre 14.

16. Bl. L. The person addressed is the prophet Muhammad. The Sufis were fond of dwelling on the

✓
۱۵

تا بتوانی رنجِ مگردان کسرا
بر آتشِ خشمِ خویش منشان کسرا
گراحتِ جاودان طمع میداری
میرنج همیشه و مرجان کسرا

۱۶

ای کرده بلطف و قهر تو صنع خدا
در عهدِ ازل بهشت و دوزخ پیدا
بزمِ تو بهشت است و مرا چیزی نیست
چونست که در بهشت ره نیست مرا

۱۷

چندان بخورم شراب کین بوی شراب
آید ز تراب چون روم زیر تراب
تا بر سرِ خالِ من رسد مخموری
از بوی شرابِ من شود مست و خراب

opposition between the beautiful (*jamál*) and terrible (*jalál*) attributes of Deity. *Gulshan i Raz*, p. 27.

17. Bl. C. L. N. A. I. J.

18.

Young wooer, charm all hearts with lover's art,
Glad winner, lead thy paragon apart !

A hundred Ka'bas equal not one heart,
Seek not the Ka'ba, rather seek a heart !

19.

What time, my cup in hand, its draughts I drain,
And with rapt heart unconsciousness attain,

Behold what wondrous miracles are wrought,
Songs flow as water from my burning brain.

20.

To-day is but a breathing space, quaff wine !

Thou wilt not see again this life of thine ;

So, as the world becomes the spoil of time,
Offer thyself to be the spoil of wine !

18. Bl. C. L. N. A. I. J. Line 2, ⁴ In the presence
seize the perfect heart." *Niyáz*, "lovers' entreaties."

۱۸

در راهِ نیاز هر دلی را دریاب
 در گویِ حضور مُقبِلِی را دریاب
 صد کعبهء آب و گل بیکدل نرسد
 کعبه چه روی برو دلی را دریاب

۱۹

روزی که بدست بر نهم جامِ شراب
 وز غایتِ خرمی شوم مست و خراب
 صد مُعْجِزَه پیدا کنم اندر هر باب
 زین طبعِ چو آتشِ سخنهایِ چو آب

۲۰

روزی که دو مهلتست می خور می ناب
 کین عمرِ گذشته در نیابی دریاب
 دانی که جهان رو بخرابی داود
 تو نیز شب و روز بی باش خراب

19. L. N. *Sukhanháyi: Kasra i tausfíi* before the epithet, *chu áb*. Lumsden, ii. p. 259.

20. L. N. *Do muhlat*, "inhaling and exhaling."

21.

'Tis we who to wine's yoke our necks incline,
And risk our lives to gain the smiles of wine ;
 The henchman grasps the flagon by its
 throat
And squeezes out the lifeblood of the wine.

22.

Here in this tavern haunt I make my lair,
Pawning for wine, heart, soul, and all I wear,
 Without a hope of bliss, or fear of bale,
Rapt above water, earth and fire and air.

23.

Quoth fish to duck, "'Twill be a sad affair,
If this brook leaves its channel dry and bare ;"
 To whom the duck, "When I am dead and
 roasted
The brook may run with wine for aught I
 care."

21. L. N. Line 3 is in metre 19.

22. Bl. C. L. N. A. B. I. J. Note the diphthong in

۲۱

مائیم نهاده سر بفرمانِ شراب
 جان کرده فدای لبِ خندانِ شراب
 هم ساقیِ ما حلقِ صراحی در دست
 هم بر لبِ ساغر آمده جانِ شراب

۲۲

مائیم و می و مطرب و این کنجِ خراب
 جان و دل و جام و جامه در رهنِ شراب
 فارغ ز امیدِ رحمت و بیمِ عذاب
 آزاد ز باد و خاک و ز آتش و آب

۲۳

با بط میگفت ماهئی در تب و تاب
 باشد که بجوی رفته باز آید آب
 بط گفت چو من و تو بگشتیم کباب
 بود از پسِ مرگِ من چه دریا چه شراب

mái dissolved in scanning. Bl., Prosody 13.

23. L. Meaning, *Après nous le déluge.*

24.

From doubt to clear assurance is a breath,
A breath from infidelity to faith;

Oh, precious breath! enjoy it while you may,
'Tis all that life can give, and then comes death.

25.

Ah! wheel of heaven to tyranny inclined,
'Twas e'er your wont to show yourself unkind;
And, cruel earth, if they should cleave your
breast,

What store of buried jewels they would find!

26.

My life lasts but a day or two, and fast
Sweeps by, like torrent stream or desert blast,
Howbeit, of two days I take no heed,—
The day to come, and that already past.

24. Bl. C. L. N. A. I. J.

25. Bl. C. L. N. A. I. J. "Wheel of heaven,"
i.e. destiny, fortune. Sir Thomas Browne talks of the

۲۴

از منزلِ کفر تا بدین یکنفس ست
 وز عالمِ شک تا بیقین یکنفس ست
 این یکنفسِ عزیز را خوش میدار
 کز حاصلِ عمرِ ما همین یکنفس ست

۲۵

ای چرخِ فلک خرابی از کینهء تست
 بیدادگری شیوهء دیرینهء تست
 ای خاکِ اگر سینهء تو بشگافند
 بس گوهرِ قیمتی که در سینهء تست

۲۶

این يك دو سه روزه نوبتِ عمر گذشت
 چون آب بجو یبار و چون باد بدشت
 هزگر غمِ دو روز مرا یاد نگشت
 روزی که نیامدست و روزی که گذشت

“wheel of things.” In line 1 scan *khará bīyaz*.

26. Bl. C. L. N. A. B. I. J. *Do sih roza* is an adjective. Bl.

27.

That pearl is from a mine unknown to thee,
That ruby bears a stamp thou can'st not see,
The tale of love some other tongue must tell,
All our conjectures are mere phantasy.

28.

Now with its joyful prime my age is rife,
I quaff enchanting wine, and list to fife ;
Chide not at wine for all its bitter taste,
Its bitterness sorts well with human life !

29.

O soul ! whose lot it is to bleed with pain,
And daily change of fortune to sustain,
Into this body wherefore didst thou come,
Seeing thou must at last go forth again ?

27. Bl. L. N. *Kāni, Yá i batnī.* Bl., Pros. 7. Or, perhaps, *yá i tankír.* See note to No. 373. Meaning, real love of God differs from the popular idea of it. Bl.

۲۷

آن لعلِ گران بها زکانی دگر ست
 وان درِ یگانه را نشانی دگر ست
 اندیشهء این و آن خیال من و تست
 افسانهء عشق از زبانی دگر ست

۲۸

امروز که نوبتِ جوانی من ست
 می نوشم از آنکه کامرانی من ست
 عیبش مکنید اگرچه تلخ ست خوش ست
 تلخ ست از آنکه زندگانی من ست

۲۹

ای دل چو نصیبِ تو همه خون شدنست
 احوالِ تو هر لحظه دگرگون شدنست
 ای جان تو درین تنم چه کار آمدهء
 چون عاقبتِ کارِ تو بیرون شدنست.

28. Bl. C. L. N. A. B. I. J. Bl. notes, "Regarding the *tashdīd* on *jawānī*, see my Prosody, p. 11."

29. Bl. C. L. N. A. I. J.

30.

To-day is thine to spend, but not to-morrow,
 Counting on morrows breedeth naught but
 sorrow ;

Oh ! squander not this breath that heaven
 hath lent thee,

Nor make too sure another breath to borrow !

31.

'Tis labour lost thus to all doors to crawl,
 Take thy good fortune, and thy bad withal ;

Know for a surety each must play his game,
 As from heaven's dice-box fate's dice chance
 to fall.

32.

This jug did once, like me, love's sorrows taste,
 And bonds of beauty's tresses once embraced,

This handle, which you see upon its side,
 Has many a time twined round a slender waist !

30. Bl. C. N. A. B. I. In line 4, scan *Kí bákīyē*
'umrārā. Bl., Prosody 11.

31. Bl. C. L. N. A. I. J. *Naksh*, the dots on dice.

۳۰

امروز ترا دست رسی فردا نیست
 و اندیشه فردات بجز سودا نیست
 ضایع مکن ایندم از دلت شیدا نیست
 کین باقی عمر را بقا پیدا نیست

۳۱

از هرزه بهر دری نمیباید تاخت
 با نیک و بد زمانه میباید ساخت
 از طاسک چرخ و کعبتین تقدیر
 هر نقش که پیدا شود آن باید باخت

۳۲

این کوزه چو من عاشق زاری بودست
 در بند سر زلف نگاری بودست
 این دسته که در گردن او می بینی
 دستیست که بر گردن یاری بودست

32. Bl. C. L. N. A. B. I. J. *Budast*, the perfect in *astam*, is archaic. Bl., Prosody 12.

33.

Days changed to nights, ere you were born,
 or I,

And on its business ever rolled the sky;

See you tread gently on this dust, perchance
 'Twas once the apple of some beauty's eye.

34.

Pagodas, just as mosques, are homes of prayer,
 'Tis prayer that church-bells chime unto the air,

Yea, Church and Ka'ba, Rosary and Cross
 Are all but divers tongues of world-wide prayer.

35.

'Twas writ at first, whatever was to be,
 By pen, unheeding bliss or misery,

Yea, writ upon the tablet once for all,
 To murmur or resist is vanity.

33. C. L. N. A. I. J. *Nihāre, Yā i tankir.*

34. Bl. C. L. N. A. I. J. Scan *bandāgiyast.* Bl.
 Meaning, forms of faith are indifferent.

۳۳

پیش از من و تو لیل و نهار بودست
 گردنده فلک ز بهر کاری بودست
 زینهار قدم بخاک آهسته نهی
 کان مردمک چشم نگاری بودست

۳۴

بختانه و کعبه خانه بندگیست
 ناقوس زدن ترانه بندگیست
 زنار و کلیسیا و تسبیح و صلیب
 حقا که همه نشانه بندگیست

۳۵

بر لوح نشان بودنیها بوده است
 پیوسته قلم ز نیک و بد آسوده است
 اندر تقدیر هر چه بایست بداد
 غم خوردن و کوشیدن ما بیهوده است

35. C. L. N. Ā. B. I. J. Meaning, fate is heartless and resistless. Scan *būd ast*, dropping silent *he*, and *Alif i wast*.

36

There is a mystery I know full well,
Which to all, good and bad, I cannot tell;
My words are dark, but I cannot unfold
The secrets of the "station" where I dwell.

37.

No base or light-weight coins pass current here,
Of such a broom has swept our dwelling clear;
Forth from the tavern comes a sage, and
cries,
"Drink! for ye all must sleep through ages
drear."

38.

With outward seeming we can cheat mankind,
But to God's will we can but be resigned;
The deepest wiles my cunning e'er devised,
To balk resistless fate no way could find.

36. Bl. C. L. N. A. I. J. *Hálé*, a state of ecstasy.

37. Bl. L. N. Meaning, Mollas' fables will not go down with us.

۳۶

؟ م با هر بد و نيك راز نتوانم گفت
 كوته سخنم دراز نتوانم گفت
 حالي دارم كه شرح نتوانم داد
 رازي دارم كه باز نتوانم گفت

۳۷

؟ با ما درم قلب نميگيرد جفت
 جاروب طربخانه ما پاك برگرفت
 پيري ز خرابات برون آمد و گفت
 مي خور كه بعمرهات ميبياید خفت

۳۸

با حكم خدا بجز رضا در نگرفت
 با خلق بجز روي و ريا در نگرفت
 هر حيله كه در تصور عقل آيد
 كرديم وليك با قضا در نگرفت

39.

Is a friend faithless ? spurn him as a foe,
Upon trustworthy foes respect bestow ;
 Hold healing poison for an antidote,
And baneful sweets for deadly eisel know.

40.

No heart is there, but bleeds when torn from
 Thee,
No sight so clear but craves Thy face to see ;
 And though perchance Thou carest not for
 them,
No soul is there, but pines with care for Thee.

41.

Sobriety doth dry up all delight,
And drunkenness doth drown my sense out-
 right ;
 There is a middle state, it is my life,
Not altogether drunk, nor sober quite.

39. L. N. These gnomical epigrams are not common in Khayyam.

40. C. L. N. A. I. J. *Jigar*, the liver, was consi-

۳۹

بیگانه اگر وفا کند خویش من است
 و رخویش خطا کند بداندیش من است
 گر زهر موافقت کند تریاکست
 ورنوش مخالفت کند نیش من است

۴۰

پر خون ز فراقت جگری نیست که نیست
 شیدای تو صاحب نظری نیست که نیست
 ؟ با آنکه نداری سر سودای کسی
 سودای تو در هیچ سری نیست که نیست

۴۱

تا هشیارم طرب ز من پنهان است
 چون مست شدم در خردم نقصان است
 حالیت میان مستی و هشیاری
 من بنده آن که زندگانی آنست

dered to be the seat of love.

41. C. N. I. *Mastī o*: scan *mastīyō*. The Epicurean golden mean. See Ecclesiastes, vii. 16, 17.

42.

Behold these cups ! Can He who deigned to
make them,

In wanton freak let ruin overtake them,

So many shapely feet and hands and heads,—
What love drives Him to make, what wrath to
break them ?

43.

Death's terrors spring from baseless phantasy,
Death yields the tree of immortality ;

Since 'Isa breathed new life into my soul,
Eternal death has washed its hands of me !

44.

Like tulips in the Spring your cups lift up,
And, with a tulip-cheeked companion, sup

With joy your wine, or e'er this azure wheel
With some unlooked for blast upset your cup.

42. C. N. A. B. I. J. *Piyálūē*, a cup. So Job,
"Thy hands have made me, yet thou dost destroy
me."

۴۲

ترکیبِ پیالہء کہ درہم پیوست
 بشکستنِ آن کجا روا دارد مست
 چندین سرو پایِ نازنین و کف و دست
 از مهرِ چه ساخت و بکینِ چه شکست

۴۳

قرسِ اجل و وہمِ فنا مستی تست ؟
 ورنہ ز فنا شاخِ بقا خواهد رُست
 تا از دمِ عیسوی شدم زنده بجان
 مرگِ ابد از وجودِ من دستِ بشت

چون لالہ بنوروز قدح گیر بدست
 با لالہ رخی اگر ترا فرصت هست
 می نوش بخرمی کہ این چرخ کبود
 ناگاہ ترا چو باد گرداند پست

43. L. N. Meaning, the Sufi doctrine of *Baká ba'd ul faná*. See *Gulshan i Raz*, p. 31.

44. C. L. N. A. I. J.

45.

Facts will not change to humour man's caprice,
 So vaunt not human powers, but hold your
 peace;

Here must we stay, weighed down with grief
 for this,
 That we were born so late, so soon decease.

46.

Khayyam! why weep you that your life is bad?
 What boots it thus to mourn? Rather be glad.

He that sins not can make no claim to mercy,
 Mercy was made for sinners—be not sad.

47.

All mortal ken is bounded by the veil,
 To see beyond man's sight is all too frail;
 Yea! earth's dark bosom is his only home;—
 Alas! 't were long to tell the doleful tale.

45. C. L. N. A. I. J. Meaning, the futility of striving against predestination. *Ánk*, for *ánki*. Bl. Prosody 13.

۴۵

چون کار نه بر مراد ما خواهد رفت
 اندیشه جهد ما کجا خواهد رفت
 پیوسته نشسته ایم از حسرت آنک
 دیر آمده ایم و زود میباید رفت

۴۶

!! - خیام زبهر گنه این ماتم چیست
 وز خوردن غم فایده بیش و کم چیست
 آنرا که گنه نکرد غفران نبود
 غفران ز برای گنه آمد غم چیست

۴۷ ✓

— در پرده اسرار کسی را ره نیست
 زین تعبیه جان هیچ کس آگه نیست
 جز در دل خال تیره منزلگه نیست
 افسوس که این فسانها کوتاه نیست

46. C. L. N. A. B. I. See note on No. 130.

47. C. L. N. A. B. I. J.

48.

This faithless world, my home, I have surveyed,
Yea, and with all my wit deep question made,
But found no moon with face so bright as
thine,
No cypress in such stateliness arrayed.

49.

In synagogue and cloister, mosque and school,
Hell's terrors and heaven's lures men's bosoms
rule,
But they who master Allah's mysteries,
Sow not this empty chaff their hearts to fool.

50.

You see the world, but all you see is naught,
And all you say, and all you hear is naught,
Naught the four quarters of the mighty
earth,
The secrets treasured in your chamber naught.

48. L. N.

49. C. L. N. A. B. I. J. Meaning, souls re-absorbed

۴۸

در عالم بیوفا که منزلگه ماست
 بسیار بجستم بقیاسی که مراست
 چون روی تو ماه نیست روشن گفتم
 چون قد تو سرو نیست میگویم راست

۴۹

در صومعه و مدرسه و دیر و کنشت
 ترسنده ز دوزخند و جویای بهشت
 آنکس که ز اسرار خدا با خبر است
 زین تخم در اندرون خود هیچ نکشت

۵۰

دنیا دیدی و هر چه دیدی هیچ است
 وان نیز که گفتی و شنیدی هیچست
 سر تا سر آفاق دویدی هیچ است
 وان نیز که در خانه خریدی هیچ است .

in the Divine essence have no concern with the material heaven and hell.

50. L. N. Meaning, all is illusion (*Maya*).

51.

I dreamt a sage said, "Wherefore life consume
In sleep? Can sleep make pleasure's roses
bloom?

Forgather not with death's twin-brothers sleep,
Thou wilt have sleep enough within thy tomb!"

52.

If the heart knew life's secrets here below,
At death 'twould know God's secrets too, I
trow;

But, if you know naught here, while still
yourself,
'To-morrow, stripped of self, what can you know?

53.

On that dread day, when wrath shall rend the
sky,

And darkness dim the bright stars' galaxy,

I'll seize the Loved One by His skirt, and cry,
"Why hast Thou doomed these guiltless ones
to die?"

51. C. L. N. A. B. I. J. So, Homer, *Kasignéto*
thanatoio.

52. C. L. N. A. I. In line 2 scan *Īláhi*. Bl. Pros-
ody, p. 7.

۵۱

در خواب بُدم مرا خردمندی گفت
 کز خواب کسی را گلِ شادی نشکفت
 کاری چکنی که با اجل باشد جفت
 می خور که بزیرِ خاک میباید خفت

۵۲

دل سرِ حیات اگر کماهی دانست
 در موت هم اسرارِ الهی دانست
 اکنون که تو با خودی ندانستی هیچ
 فردا که زخود روی چه خواهی دانست

۵۳

روزی که شود اذا السماء انقطرت
 و اندم که شود اذا النجوم انكدرت
 من دامنِ تو بگیرم اندر عرصات
 گویم صنما بایِ ذنبِ قتلت

53. C. L. N. A. I. J. See Koran, lxxxii. 1. Note the *alif i waste* in lines 1 and 2. In line 4 scan *kata lat*, transposing the last vowel. Bl. Prosody, p. ii.

54.

To knaves Thy secret we must not confide,
 To comprehend it is to fools denied,
 See then to what hard case Thou doomest
 men,
 Our hopes from one and all perforce we hide.

55.

Cupbearer! what though fate's blows here
 betide us,
 And a safe resting-place be here denied us,
 So long as the bright wine-cup stands be-
 tween us,
 We have the very Truth at hand to guide us.

56.

Long time in wine and rose I took delight,
 But then my business never went aright;
 Since wine could not accomplish my desire,
 I have abandoned and forsworn it quite.

54. C. L. N. A. B. I. There is a variation of this, beginning *Asrār i jahán*.

55. C. L. N. A. I. In line 3 scan *māyāst*. Bl.

۵۴

سر از همه ناکسان نهان باید داشت
 راز از همه ابلهان نهان باید داشت
 بنگر که بجایِ مردمان خود چه کنی
 چشم از همه مردمان نهان باید داشت

۵۵

ساقی چو زمانه در شکستِ من و تست
 دنیا نه سراچهء نشستِ من و تست
 گر زانکه میانِ من و تو جامِ می است
 میدانِ بیقین که حق بدستِ من و تست

۵۶

عمری بگل و باده برفتیم بگشت
 یک کارِ من از دورِ جهان راست نگشت
 از می چونشد هیچ مرادی حاصل
 از هرچه گذشتیم گذشتیم گذشت

Prosody, p. 13, and note *tashdid* on *Hakk* dropped.
 Ibid, p. iv.

57.

Bring wine! my heart with dancing spirits
teems,

Wake! fortune's waking is as fleeting dreams;
Quicksilver-like our days are swift of foot,
And youthful fire subsides as torrent streams.

58.

Love's devotees, not Moslems here you see,
Not Solomons, but ants of low degree;

Here are but faces wan and tattered rags,
No store of Cairene cloth, or silk have we.

59.

My law it is in pleasure's paths to stray,
My creed to shun the theologic fray;

I wedded Luck, and offered her a dower,
She said, "I want none, so thy heart be gay."

57. C. L. N. A. I. J. In line 3 scan *bedárĭyĭ*.

58. L. N. For the story of Solomon and the ants,

۵۷

می در کفِ من نه که دلم در تابست
 وین عمرِ گریز پایِ چون سیمابست
 برخیز که بیداریِ دولت خوابست
 دریاب که آتش جوانی آب است

۵۸

ما کافرِ عشقِیم و مسلمان دگر است
 ما مورِ ضعیفِیم و سلیمان دگر است
 از ما رخِ زرد و جامهء کهنه طلب
 بازارچهء قصبِ فروشان دگر است

۵۹

می خوردن و شاد بودن آئینِ منست
 فازغ بودن ز کفر و دینِ دینِ منست
 گفتم بعروسِ دهر کابینِ تو چیست
 گفتا دلِ خرمِ تو کابینِ من است

see Koran, xxvii. 18. *Kasab*, linen made in Egypt.

59. C. L. N. A. I. J.

60.

From mosque an outcast, and to church a foe.
 Allah! of what clay didst thou form me so?

Like sceptic monk, or ugly courtesan,
 No hopes have I above, no joys below.

61.

Men's lusts, like house-dogs, still the house
 distress

With clamour, barking for mere wantonness;
 Foxes are they, and sleep the sleep of hares;
 Crafty as wolves, as tigers pitiless.

62.

Yon turf, fringing the margent of the stream,
 As down upon a cherub's lip might seem,
 Or growth from dust of buried tulip cheeks;
 Tread not that turf with scorn, or light esteem!

60. C. L. N. A. I. J. *Umméd* has the *tashdid* of *metrum*. Bl., Prosody 9. Line 2 is in metre 17. *Gil i mará* for *gil i man rá*, Vullers, pp. 173 and 193.

٦٠

نی لایقِ مسجدم نه در خوردِ کنشت
ایزد داند گلِ مرا از چه سرشت
چون کافرِ درویشم و چون قحبه زشت
نی دین و نه دنیا و نه امید بهشت

٦١

نفست بگئ خانه همی ماند راست
جز بانگِ میان تهی از او هیچ نخواست
روبه صفتست و خوابِ خرگوش دهد
آشوبِ پلنگ دارد و گرگ دغااست

٦٢ ✓

هر سبزه که در کنارِ جوئی رستست
گوئی ز لبِ فرشته خوئی رستست
هان بر سرِ سبزه پا بخواری ننهی
کان سبزه بخاکِ لاله روئی رستست

61. C. L. N. Ā. I. J. "Sleep of hares," deceit.

62. C. L. N. A. I. J. *Juyiy*: the *yá* of *júy* is hamzated because followed by another *yá*. Vullers, p. 24.

63.

Hearts with the light of love illumined well,
Whether in mosque or synagogue they dwell,
Have *their* names written in the book of love,
Unvexed by hopes of heaven or fears of hell.

64.

One draught of wine outweighs the realm of
Tús,
Throne of Kobád and crown of Kai Kawús;
Sweeter are sighs that lovers heave at morn,
Than all the groanings zealot breasts produce.

65.

Though Moslems for my sins condemn and
chide me,
Like heathens to my idol I confide me;
Yea, when I perish of a drunken bout,
I'll call on wine, whatever doom betide me. "

63. C. L. N. A. I. J. Compare Hafiz, Ode 79:
"Wherever love is, there is the light of the Beloved's
face."

۶۳

هر دل که در او نورِ محبت بسرشت
 گر ساکنِ مسجد است و گرز اهلِ کنشت
 در دفترِ عشق هر که را نام نوشت
 آزاد ز دوزخ است و فارغ ز بهشت

۶۴

یکجرحهء می ز ملکِ کاووس بهست
 وز تختِ قباد و ملکِ طوس بهست
 هر ناله که عاشقی بر آرد بسحر
 از نعرهء زاهدانِ سالوس بهست

۶۵

هر چند که از گناه بدبختم و زشت
 نومید نیم چو بت پرستان ز بکنشت
 اما سکری که میرم از مخموری
 می خواهم و معشوقه چه دوزخ چه بهشت

64. C. L. N. A. I. J. *Kawús* is the old spelling.

65. L. N. See a variation of this below, No. 111.

66.

In drinking thus it is not my design
To riot, or transgress the law divine,
No! to attain unconsciousness of self
Is the sole cause I drink me drunk with wine.

67.

Drunkards are doomed to hell, so men declare,
Believe it not, 'tis but a foolish scare ;
Heaven will be empty as this hand of mine,
If none who love good drink find entrance
there.

68.

'Tis wrong, according to the strict Korán,
To drink in Rajab, likewise in Sha'bán,
God and the Prophet claim those^u months as
theirs ;
Was Ramazan then made for' thirsty man ?

66. C. L. N. A. I. J. Perhaps a hit at the Sufis.

67. C. L. N. A. I. J. Line 4 is in metre 17.

۶۶

می خوردن من نه از برای طربست
 نز بهر فساد و ترک دین و ادبست
 خواهم که ز بیخودی بر آرم نفسی
 می خوردن و مست بودنم زین سببست

۶۷

گویند که دوزخی بود مردمِ مست
 قولیست خلاف دل در او نتوان بست
 گر عاشق و مست دوزخی خواهد بود
 فردا باشد بهشت همچون کفِ دست

۶۸

گویند مخور باده که شعبان نه رواست
 نه نیز رجب که آنمه خاصِ خداست
 شعبان و رجب ماهِ خدا هست و رسول
 ما در رمضان خوریم کان خاصهء ماست

68. C. L. N. A. I. J. The point, of course, is that Ramazán is the Muhammadan Lent.

69.

Now Ramazan is come, no wine must flow,
Our simple pastimes we must now forego,
The wine we have in store we must not
drink,
Nor on our mistresses one kiss bestow.

70.

What is the world? A caravanseraï,
A pied pavilion of night and day;
A feast whereat a thousand Jamsheds sat,
A couch whereon a thousand Bahrams lay.

71.

Now that your roses bloom with flowers of
bliss,
To grasp your goblets be not so remiss;
Drink while you may! Time is a treacherous
foe,
You may not see another day like this.

69. L. N. Does *Sáda* mean the winter feast?

70. Bl. C. L. N. A. I. J. *Wámánda*, "leavings."

۶۹

آمد رمضان و موسمِ باده برفت
 دورِ میِ ناب و رائجِ ساده برفت
 هر باده که داشتیم ناخورده بماند
 هر قحبه که یافتیم ناگاده برفت

۷۰

این کهنه رباطرا که عالم نامست
 آرامگه ابلقِ صبح و شام است
 بزمیست که واماندهء صد جمشید است
 گوریست که تکیه گاهِ صد بهرامست

۷۱

اکنون که گلِ سعادتت بر بار است
 دستِ تو ز جامِ می چرا بیکار است
 می خور که زمانه دشمنِ غدار است
 دریغتنِ روزِ چنین دشوار است

71. Bl. C. L. N. A. I. J. *Bar bār*, 'blooming, on the branch,' i.e. you are still young. Bl.

72.

Here in this palace, where Bahram held sway,
 The wild roes drop their young, and tigers stray;
 And that great hunter king—ah! well a day!
 Now to the hunter death is fallen a prey.

73.

Down fall the tears from skies enwrap't in gloom,
 Without this drink, the flowers could never
 bloom!

As now these flowerets yield delight to me,
 So shall my dust yield flowers,—God knows for
 whom.

74.

To-day is Friday, as the Moslem says,
 Drink then from bowls served up in quick
 relays;
 Suppose on common days you drink one
 bowl,
 To-day drink two, for 'tis the prince of days.

72. Bl. C. L. N. A. I. J. *Daró!* see Bl., Pros. 11.

73. Bl. C. L. N. A. I. J. In line 4 *tá* is the "*ta i tajá-hul*," meaning, 'I do not know whether,' 'perhaps.' Bl.

۷۲

آن قصر که بهرام درو جام گرفت
 آهو^{نجره} کرد و شیر آرام گرفت
 بهرام که گور میگرفتی بکمند
 دیدی که چگونه گور بهرام گرفت

۷۳

ابر آمد و باز بر سر سبزه گریست
 بی باده ارغوان نمی باید زیست
 این سبزه که امروز تماشاگه ماست
 تا سبزهء خالک ما تماشاگه کیست

۷۴

امروز که آدینه مرا و نام است
 می نوش کن از قدح چه جای جامست
 هر روز اگر یکقدح می خوردی
 امروز دو خور که سید الایامست

74. Bl. C. L. N. A. I. J. Friday is the day "of assembly," or Sabbath.

۷۵

آن باده که قابلِ صَوْرَهاست بذات
 گاهی حیوان همی شود گاه نبات
 تا ظنِ نبِری که هست گردد هیئات
 موصوفِ بذاتست اگر نیست صفات

۷۶

از آتشِ این طائفه جز دودی نیست
 وز هیچ کسم امیدِ بهبودی نیست
 دستی که ز دستِ چرخ بر سر دارم
 در دامنِ هر که میزنم سودی نیست

۷۷

آنکس که بچملکی ترا تکیه بروست
 گر چشمِ خرد باز کنی دشمنت اوست
 آن به که درین زمانه کم گیری دوست
 با اهلِ زمانه صحبت از دور نکوست

Wine means the divine "Noumenon." *Gulshan i Ráz*, 825.

76. Bl. C. L. N. A. I. J. Scan *tayīfa*.

77. Bl. C. L. N. A. I. J. The MSS. transpose the lines.

78.

O foolish one ! this moulded earth is naught,
 This particoloured vault of heaven is naught ;
 Our sojourn in this seat of life and death
 Is but one breath, and what is that but naught ?

79.

Some wine, a Houri, (Houris if there be,)
 A green bank by a stream, with minstrelsy ;—
 Toil not to find a better Paradise,
 If other Paradise indeed there be !

80.

To the wine-house I saw the sage repair,
 Bearing a wine-cup, and a mat for prayer ;
 I said, "O Shaikh, what does this conduct
 mean ?"
 Said he, "Go drink ! the world is naught but
 air."

78. Bl. L. N. *Shakl i mujassam*, 'the earth.' Bl.

79. Bl. C. L. N. A. I. J. *Dozakh i farsúda*, 'an old

۷۸

ای بیخبر این شکلِ بحسَمِ هیچِ ست
وین طارمِ نه سپهرِ ارقمِ هیچِ ست
خوش باش که در نشیمنِ کون و فساد
وابسته یکدمیم و آنهم هیچِ ست

۷۹

با مطرب و می حور سرشتی گر هست
با آبِ روان کنار کشتی گر هست
به زین مطلب دوزخِ فرسوده متاب
حقاً که جز این نیست بهشتی گر هست

۸۰

پیری ز خرابات برون آمد و مست
سجاده بدوش و کاسهء باده بدست
گفتم شیخاً ترا چه حال آمد پیش
گفتا می خور که کارِ عالم باد است

hell, 'i.e. vain things which create a hell for you. Bl.

81.

The Bulbul to the garden winged his way,
Viewed lily cups, and roses smiling gay,
Cried in ecstatic notes, "O live your life,
You never will re-live this fleeting day."

82.

Thy body is a tent, where harbourage
The Sultan spirit takes for one brief age;
When he departs, comes the tent-pitcher
death,
Strikes it, and onward moves, another stage.

83.

Khayyám, who long time stitched the tents of
learning,
Has fallen into a furnace, and lies burning,
Death's shears have cut his thread of life
asunder,
Fate's brokers sell him off with scorn and
spurning.

81. N. The MSS. have a variation of this, beginning, *Bulbul chu. Jám rá.* See Bl. Prosody, p. 12.

۸۱

چون بلبلِ مست راه در بستان یافت
 روی گل و جامِ باده را خندان یافت
 آمد بزبانِ حال در گوشم گفت
 دریاب که عمر رفته را نتوان یافت

۸۲

خیام تنّت بخیمهء ماند راست
 سلطان روح است و منزّش در افناست
 قراشِ اجل ز بهرِ دیگر منزّل
 ویران کند این خیمه چو سلطان برخاست

۸۳

خیام که خیمه‌هایِ حکمت میدوخت
 در کورهء غم فتاد و ناگاه بسوخت
 مقرّاضِ اجل طنابِ عمرش ببریّد
 دلالِ قضا برایگانش بفروخت

82. C. L. N. A. I. J. *Manzil*, in line 2, 'lodging';
 in line 3, 'stage.' *Khīmāyē*, a 'tent.'

83. C. L. N. A. B. I. J.

84.

In the sweet spring a grassy bank I sought,
And thither wine, and a fair Houri brought ;
 And, though the people called me graceless
 dog,
Gave not to Paradise another thought !

85.

Sweet is rose-ruddy wine in goblets gay,
And sweet are lute and harp and roundelay ;
 But for the zealot who ignores the cup,
'Tis sweet when he is twenty leagues away !

86.

Life, void of wine, and minstrels with their
 lutes,
And the soft murmurs of Irákian flutes,
 Were nothing worth : I scan the world and
 sce,
Save pleasure, life yields only bitter fruits.

84. C. L. N. A. B. I. J̇. *Batar*, a contraction. See
Bl. Prosody, p. 10.

۸۴

در فصلِ بهار با بتِ حور سرشت
 يك كوزهء مي اگر بود بر لبِ کشت
 هر چند بنزدِ عام بد باشد این
 از سگِ بترم اگر کنم یادِ بهشت

۸۵

در جامِ طرب بادهء گلرنگِ خوشست
 با نغمهء عود و نالهء چنگِ خوشست
 زاهد که خبر ندارد از جامِ شراب
 دور از بر ما هزار فرسنگِ خوشست

۸۶

دورانِ جهان بی می و ساقی خوش نیست
 بی زمزمهء نایِ عراقی خوش نیست
 هر چند در احوالِ جهان مینگرم
 حاصل همه عشرتست و باقی خوش نیست

85. N. The MSS. have a variation of this. Note *Khūsh*.

86. L. N. See an answer to this in No. 97.

87.

Make haste ! soon must you quit this life below,
 And pass the veil, and Allah's secrets know ;
 Make haste to take your pleasure while
 you may,
 You wot not whence you come, nor whither go.

88.

Depart we must ! what boots it then to be,
 To walk in vain desires continually ?
 Nay, but if heaven vouchsafe no place of rest,
 What power to cease our wanderings have we ?

89.

To chant wine's praises is my daily task,
 I live encompassed by cup, bowl and flask ;
 Zealot ! if reason be thy guide, then know
 That guide of me doth oft-times guidance ask.

87. C. L. N. A. I. In line 3 scan *nīdānīyaz*.

88. N. In line 3 scan *jāyīgā*. Bl., Prosody, p. 15.

89. C. L. N. A. I. J. In line 1 scan *maddāhīyī* ;

۸۷

دریاب که از روح جدا خواهی رفت
 در پرده اسرارِ خدا خواهی رفت
 می خور که ندانی از کجا آمده
 خوشباش ندانی که کجا خواهی رفت

۸۸

رفتن چو حقیقتست پس بودن چیست
 راه طمع محال پیمودن چیست
 جائی که بمصلحت نخواهند گذاشت
 فارغ ز سفر بودن و آسودن چیست

۸۹

عمریست که مدّاحی می وردِ منست
 و اسباب میست هر چه در گردِ منست
 زاهد اگر استادِ تو عقلست اینجا
 خوشباش که استادِ تو شاگردِ منست

and compare Horace, "*Edocet artes* ;

Fecundi calices quem non fecere disertum."

90.

O men of morals ! why do ye defame,
And thus misjudge me ? I am not to blame.
Save weakness for the grape, and female
 charms,
What sins of mine can any of ye name ?

91.

Who treads in passion's footsteps here below,
A helpless pauper will depart, I trow ;
Remember who you are, and whence you
 come,
Consider what you do, and whither go.

92.

Skies like a zone our weary lives enclose,
And from our tear-stained eyes a Jihun flows ;
Hell is a fire enkindled of our griefs ;
Heaven but a moment's peace, stolen from our
 woes.

90. C. L. N. A. I. J. This change of persons is called *Ittifât*. Gladwin, Persian Rhetoric, p. 56.

91. C. L. N. A. I. *Khabarat* : see Bl., Prosody, p. v.

۹۰

فاسق خوانند مردمانم پیوست
 من بیگنهم خیالِ شان بر من بست
 بر من بخلافِ شرعِ ای اهلِ صلاح
 جز خمر و لواطه و زنا جرم نه است

۹۱

گردر پی شهوت و هوا خواهی رفت
 از من خبرت که بینوا خواهی رفت
 بنگر چه کسی و از کجا آمده
 میدان که چه میکنی کجا خواهی رفت

۹۲

گردون کمری ز عمرِ فرسودهء ماست
 جیخون اثری ز چشمِ پالودهء ماست
 دوزخِ شرری ز رنجِ بیهودهء ماست
 فردوسِ دمی ز وقتِ آسودهء ماست

93.

I drown in sin—show me Thy clemency!
My soul is dark—make me Thy light to see!
A heaven that must be earned by painful
works,
I call a wage, not a gift fair and free.

94.

Did He who made me fashion me for hell,
Or destine me for heaven? I cannot tell.
Yet will I not renounce cup, lute and love,
Nor earthly cash for heavenly credit sell.

95.

From right and left the censors came and stood,
Saying, "Renounce this wine, this foe of good;"
But if wine be the foe of holy faith,
By Allah, right it is to drink its blood!

93. C. L. N. A. I. J. Arabic words like *razá'* drop the *hamza* in Persian, except with the *izáfat*: (Bl. Prosody 14). For this *hamza*, *ya* is often used, as here.

۹۳

من بنده عاصیم رضای تو کجاست
تاریک دلم نور و صفای تو کجاست
مارا تو بهشت اگر بطاعت بخشی
این مزد بود لطف و عطای تو کجاست

۹۴

من هیچ ندانم که مرا آن که سرشت
کرد اهل بهشت خوب یا دوزخ زشت
جامی و بتی و بربطی بزلب کشت
این هر سه مرا نقد و ترا نسیه بهشت

۹۵

من می خورم و مخالفان از چپ و راست
گویند مخور باده که دینرا اعداست
چون دانستم که می عدوی دینست
والله بخورم خون عدو را که رواست

94. C. L. N. A. B. I. In line 4 the *izáfat* is dropped after silent *he*. Bl., Prosody, p. 15.

95. C. L. N. A. B. I. J. See Koran, ii. 187.

96.

The good and evil with man's nature blent,
The weal and woe that heaven's decrees have
sent,—

Impute them not to motions of the skies,—
Skies than thyself ten times more impotent.

97.

Against death's arrows what are bucklers worth?
What all the pomps and riches of the earth?

When I survey the world, I see no good
But goodness, all beside is nothing worth.

98.

Weak souls, who from the world cannot refrain,
Hold life-long fellowship with ruth and pain;

Hearts free from worldly cares have store of
bliss,

All others seeds of bitter woe contain.

96. C. L. N. A. I. J. Fate is merely the decree of Allah. For the distinction between *kazá* and *kadar*, see Pocock, *Specimen Historiæ Arabum*, p. 207.

۹۶

نیکی و بدی که در نهادِ بشر است
شادی و غمی که در قضا و قدر است
با چرخ مکن حواله کاندِ رهِ عَقْل
چرخ از تو هزار بار بیچاره‌تر است

۹۷

تیریکه اجل کشد سپرها هیچست
وین محتشمی و سیم و زرها هیچ است
چندانکه بروی کارها در نگرم
نیکست که نیکست دگرها هیچ است

۹۸

هر دل که درو مایهء تجرید کم است
بیچاره همه عمر ندیمِ ندَم است
جز خاطرِ فارغ که نشاطی دارد
باقی همه هر چه هست اسبابِ غم است

97. N. Possibly written on the margin by some pious reader as an answer to No. 86.

98. L. N. *Tajrīd*, see *Gulshan i Rāz*, p. 8, n.

99.

He, in whose bosom wisdom's seed is sown,
To waste a single day was never known ;

Either he strives to work great Allah's will,
Or else exalts the cup, and works his own.

100.

When Allah mixed my clay, He knew full well
My future acts, and could each one foretell ;

Without His will no act of mine was wrought;
Is it then just to punish me in hell ?

101.

Ye, who cease not to drink on common days,
Do not on Friday quit your drinking ways ;

Adopt my creed, and count all days the same,
Be worshippers of God, and not of days.

99. C. L. N. A. B. I. J. *Tarabe*, query, *takhme*?
giving a line in metre 23.

100. C. L. N. A. I. Of the Moslem theory of pre-
destination, Khayyam might truly say, "Ten thousand

۹۹

هر کو طری ز عقل در دل میکاشت
 یکروز ز عمر خویش ضایع نگذاشت
 یا در طلب رضای یزدان کوشید
 یا راحتِ خود گزید و ساغر بر داشت

۱۰۰

یزدان چو گلِ وجودِ ما را آراست
 دانست ز فعلِ ما چه خواهد برخاست
 بی حکمش نیست هر گناهی که مراست
 پس سوختنِ قیامت از بهر چه خواست

۱۰۱

یکهفته شراب خورده باشی پیوست
 هان تا ندهی بروزِ آدینه ز دست
 در مذهبِ ما شنبه و آدینه یکیست
 جبار پرست باش نه روز پرست

mortals, drowned in endless woe, For doing what they
 were compelled to *do*."

101. L. N. In line 3 scan *yākīst*.

102.

If grace be grace, and Allah gracious be,
Adam from Paradise why banished He?

Grace to poor sinners shown is grace indeed;
In grace hard earned by works no grace I see.

103.

Dame Fortune's smiles are full of guile, be-
ware!

Her scimitar is sharp to smite, take care!

If e'er she drop a sweetmeat in thy mouth,
'Tis poisonous,—to swallow it forbear!

104.

Where'er you see a rose or tulip bed,
Know that a mighty monarch's blood was shed;
And where the violet rears her purple tuft,
Be sure a black-moled girl hath laid her head.

102. N. The *tashdíd* of *rabb* is dropped. Bl., Prosody, p. iv.

103 C. L. A. B. I. *Húsh* contracted from *hósh*.

۱۰۲۷

یا رب تو کریمی و کریمی کرم است
 عاصی ز چه رو برون ز باغ ارم است
 با طاعتم ار بخشی آن نیست کرم
 با معصیتم اگر بخشی کرم است

۱۰۳

هش دار که روزگار شورانگیزست
 ایمن منشین که تیغ دوران تیزست
 در گام تو گر زمانه لوزینه نهد
 زنهار فرو مبر که زهر آمیزست

۱۰۴

هر جا که گلی و لاله زاری بودست
 از سرخی جون شهر یاری بودست
 هر برگ بنفشه کز زمین می رفتید
 خالیست که بر رخ نگاری بودست

104. B. L. The MSS. have a variation of this, beginning *Har khisht ki*.

105.

Wine is a melting ruby, cup its mine ;
 Cup is the body, and the soul is wine ;

These crystal goblets smile with ruddy wine
 Like tears, that blood of wounded hearts
 enshrine.

106.

Drink wine ! 'tis life etern, and travail's meed,
 Fruitage of youth, and balm of age's need ;

'Tis the glad time of roses, wine and friends ;
 Rejoice thy spirit—that is life indeed.

107.

Drink wine ! long must you sleep within the
 tomb,

Without a friend, or wife to cheer your gloom ;

Hear what I say, and tell it not again,

“ Never again can withered tulips bloom.”

105. L. B.

106. L. B. There being no *izáfat* after *yárán*, *sar i mast* must agree with *hangám*.

۱۰۵

می لعلِ مذابِ ست و صراحیِ کانست
 جسمست پیاله و شرابش جانست
 آن جامِ بلورین که ز می خندانست
 اشکی ست که خونِ دل در و پنهانست

۱۰۶

می نوش که عمرِ جاودانی اینست
 خود حاصلت از دورِ جوانی اینست
 هنگامِ گلِ ست و مل و یاران سرِ مست
 خوش باش دمی که زندگانی اینست

۱۰۷

می خور که بزیرِ گل بسی خواهی خفت
 بی مونس و بی حریف و بی همدم و جفت
 زنهارِ بکس مگو تو این رازِ نهفت
 هر لاله پزمرده نخواهد بشکفت

107. C. A. B. I. J. This recalls the chorus in the Oedipus Coloneus.

108.

They preach how sweet those Houri brides
will be,

But I say wine is sweeter—taste and see!

Hold fast this cash, and let that credit go,
And shun the din of empty drums like me.

109.

Once and again my soul did me implòre,
To teach her, if I might, the heavenly lore;

I bade her learn the *Alif* well by heart.

Who knows that letter well need learn no more.

110.

I came not hither of my own freewill,

And go against my wish, a puppet still;

Cupbearer! gird thy loins, and fetch some
wine;

To purge the world's despite, my goblet fill.

108. C. L. A. B. I. J. *Súr*, 'nuptials.'

109. B. *Alif kafat*, the One (God) is enough.
Probably a quotation. Hafiz (Ode 416) uses the same

۱۰۸

گویند مرا چو سور با حور خوش ست
 من می گویم که آب انگور خوش ست
 این نقد بگیر و دست ازان نسیه بدار
 کاواژِ دهل شنیدن از دور خوش ست

۱۰۹

دل گفتم مرا علم لدنی هوس ده
 تعلیم بکن اگر ترا دست رس است
 گفتم که اَلْفَ كَفْتُ دگر هیچ مگو
 در خانه اگر کس است يك حرف بس است

۱۱۰

چون آمدنم بمن بُد روزِ نخست
 وین زفتن بیمارِ عزمیست درست
 بر خیز و میان به بند ای ساقی چست
 کاندوه جهان بی فرو خواهم شست

expression : 'He who knows the One knows all.'

110. C. L. A. B. I. J. 'azmé, yá i tankír, or tans ifi ?
 See note to No. 373.

111.

How long must I make bricks upon the sea ?
 Beshrew this vain task of idolatry ;
 Call not Khayyám a denizen of hell ;
 One while in heaven, and one in hell is he.

112.

Sweet is the breath of Spring to rose's face,
 And thy sweet face adds charm to this fair place ;
 To-day is sweet, but yesterday is sad,
 And sad all mention of its parted grace.

113.

To-night pour wine, and sing a dulcet air,
 And I upon thy lips will hang, O fair ;
 Yea, pour some wine as rosy as thy cheeks,
 My mind is troubled like thy ruffled hair.

111. C. L. A. B. I. J. *Andar-ba*, Bl., Prosody 12.

112. C. L. A. B. I. J. *Khúsh* is pronounced *khûsh* or *khûsh*. Bl., Prosody, p. 12. *Gúyí* is generally written

۱۱۱

تا چند زَنَمِ برویِ دریاها خشت
 بیزار شدم ز بت پرستانِ کنشت
 خیام که گفت دوزخی خواهد بود
 که رفت بدوزخ و گه اندر به بهشت

۱۱۲

بر چهره گل نسیمِ نوروز خوشست
 در صحنِ چمن رویِ دل افروز خوشست
 از دی که گذشت هرچه گوئی خوش نیست
 خوش باش و ز دی مگو که امروز خوشست

۱۱۳

بر خیز و بده باده چه جای سخنست
 کامشب دهنِ تنگِ تو روزی من است
 مارا چو رخِ خویش می گنگون ده
 کین نوبتِ من چو زلفِ تو پر شکنست

with *hamza* and *ya*, but in some MSS. *fatha* is substituted for the *hamza* [?].

113. B. *Rōziyyi*. See note to No. 28.

114.

Pen, tablet, heaven and hell I looked to see
Above the skies, from all eternity ;

At last the master sage instructed me,
" Pen, tablet, heaven and hell are all in thee."

115.

The fruit of certitude *he* cannot pluck,
The path that leads thereto who never struck,
Nor ever shook the bough with strenuous
hand ;

To-day is lost ; hope for to-morrow's luck.

116.

Now spring-tide showers its foison on the land,
And lively hearts wend forth, a joyous band,
For 'Isa's breath wakes the dead earth to life,
And trees gleam white with flowers, like Musa's
hand.

114. Allah writes his decrees with the " pen " on the
" tablet." Koran, lxviii. 1. See *Gulshan i Ráz*, I, n.

115. L. B. *Lit.* "Consider to-morrow your first day."

۱۱۴

برتر ز سپهرِ خاطرَم روزِ نخست طرزِ پ
 لوح و قلم و بهشت و دوزخ می جست
 پس گفت مرا معلّم از رایِ درست
 لوح و قلم و بهشت و دوزخ با تُست

۱۱۵

اِزا که برِ نهالِ تحقیق نرُست
 زانست که او نیست درین راه درست
 هر کس زده است دست در شاخِ سست
 امروز چو دی شناس و فردا چو نخست

۱۱۶

اکنون که جهانرا بخوشی دست‌رسیست
 هر زنده دلی را سوی صُحرا هوسِیست
 بر هر شاخِ طلوعِ موسی دست‌گیست
 در هر نفسِ خروشِ عیسی نفسِیست

116. B. Alluding to the life-giving breath of Jesus, and the white hand of Moses. (Exodus, iv. 6). *Ba-khūshī dastrase (yā i tankīr)*, "an aid to joy," i.e. Spring.

117.

Alas for that cold heart, which never glows
 With love, nor e'er that charming madness
 knows ;

The days misspent with no redeeming
 love;—

No days are wasted half as much as those!

118.

The zephyrs waft thy fragrance, and it takes
 My heart, and me, his master, he forsakes ;

Careless of me he pants and leaps to thee,
 And thee his pattern and ensample makes!

119.

Drink wine! and then as Mahmud thou wilt
 reign,

And hear a music passing David's strain :

Think not of past or future, seize to-day,
 Then all thy life will not be lived in vain.

117. Bl. L. B. Note *wa* omitted in line 2, Bl.

118. Bl. C. L. A. I. J. Also ascribed to Abu Sa'id bin Abul Khair. C. writes *buyí* with two *yás*, and *hamza* on the first. The second *yá* seems to be *ya i batnî* or

۱۱۷

ای وای بران دل که درو سوزی نیست
 سودازده مهر دلا فروزی نیست
 روزی که تو بی عشق بسر خواهی برد
 ضایع تر از آن روز ترا روزی نیست

۱۱۸

از باد صبا دلم چو بوی تو گرفت
 مارا بگذاشت جست و جوی تو گرفت
 اکنون ز منش هیچ نمی آید یاد
 بوی تو گرفته بود و خوی تو فرگت

۱۱۹

با باده نشین که ملک محمود این است
 وز چنگ شنو که لحن داود این است
 از آمده و رفته دگر یاد مکن
 حالی خوش باش زانکه مقصود این است

lausifi, though that is usual only before adjectives.
 Bl., Prosody, p. 11.

119. Bl. C. L. A. I. J.

۱۲۰

ده عقل و زنه رواق و ز هشت بهشت
 هفت اخترم از شش جهت این نامه نوشت
 کز پنج حواس و چار ارکان و سه روح
 ایزد بدو عالم چو تو یك كس نسرشت

۱۲۱

دیر است که صد هزار عیسی دیدست
 طور است که صد هزار موسی دیدست
 قصر است که صد هزار قیصر بگذشت
 طاق است که صد هزار کسری دیدست

۱۲۲

سیم ارچه نه مایه خردمندانست
 بی سیمان را باغ جهان زندانست
 از دست تهی بنفشه سر بر زانوست
 وز کیسه زر دهان گل خندانست

121. L. J. Time is long and life short.

122. L. Alluding to the golden stamens of the rose.
 I supply *tiki* from the Cambridge MS.

123.

Heaven's wheel has made full many a heart to
 moan,
 And many a budding rose to earth has thrown ;
 Plume thee not on thy youth and lusty
 strength,
 Full many a bud is blasted ere 'tis blown.

124.

What lord is fit to rule but "Truth?" not one.
 What beings disobey His rule? not one.
 All things that are are such as He decrees,
 And naught is there beside beneath the sun.

125.

That azure coloured vault, and golden tray
 Have turned, and will turn yet for many a day ;
 And just so we, impelled by turns of fate,—
 We come here for a while, then pass away, .

123. L. In line 3 scan *jawānīyāy*.

124. C. L. A. I. "The Truth" is the Sufi name for the Deity. Note *tashdīd* on *Ilakk* dropped.

۱۲۳

بس خونِ کسان که چرخِ بیباکِ بریخت
 بس گل که بر آمد از گل و پاکِ بریخت
 بر حسن و جوانیِ ای پسر غره مشو
 بس عنجهء ناشگفته بر خاکِ بریخت

۱۲۴

جز حق حکمی که حکم را شاید نیست
 هستی که ز حکم او برون آید نیست
 هر چیز که هست آنچنان میباید
 آنچه که آنچنان نمی باید نیست

۱۲۵

این گمبدِ لاجوردی و زرین طشت
 بسیار بگشتست و دگر خواهد گشت
 یکچند ز اقتضایِ دورانِ قضا
 ما نیز چو دیگران رسیدیم و گذشت

125. Bl. L. *Guzasht*, "It is all over with us." Bl., "Golden tray," the Sun. In line 1 scan *lājāwardīyō*. Bl., Prosody, p. 11.

126.

The Master did himself these vessels frame,
Why should he cast them out to scorn and
shame ?

If he has made them well, why should he
break them ?

Yea, though he marred them, *they* are not to
blame.

127.

Kindness to friends and foes 'tis well to show,
No kindly heart can prove unkind, I trow :

Harshness will alienate a bosom friend,
And kindness reconcile a deadly foe.

128.

To lover true, what matters dark or fair ?
Or if the loved one silk, or sackcloth wear,
Or lie on down or dust, or rise to heaven ?
Yea, though she sink to hell, he'll seek her there.

126. C. L. A. I. J. In line 4 *suwar* is an Arabic plural used as a singular. Bl., Prosody, p. 5.

۱۲۶

دارنده چو ترکیبِ طبائع آراست
از بهر چه او فگندش اندر کم و کاست
گر نیک آمد شکستن از بهر چه بود
ور نیک نیامد این صور عیب کراست

۱۲۷

با دشمن و دوست فعلِ نیکو نیکوست
بد کی کند آنکه نیکبیس عادت و خوست
با دوست چو بد کنی شود دشمن تو
با دشمن اگر نیک کنی گردد دوست

۱۲۸

در چشمِ محققان چه زیبا چه زشت
منزلگه عاشقان چه دوزخ چه بهشت
پوشیدن بیدلان چه اطلس چه پلاس
زیر سر عاشقان چه بالین چه خشت

127. L. In line 2 scan *nēykīyāsh*.

128. L. Probably mystical.

129.

Full many a hill and vale I journeyed o'er ;
 Journeyed through the world's wide quarters
 four,

But never heard of pilgrim who returned ;
 When once they go, they go to come no more.

130.

Wine-houses flourish through this thirst of mine,
 Loads of remorse weigh down this back of mine ;

Yet, if I sinned not, what would mercy do ?
 Mercy depends upon these sins of mine.

131.

Thy being is the being of Another,
 Thy passion is the passion of Another.

Cover thy head, and think, and thou wilt see,
 Thy hand is but the cover of Another.

129. C. L. N. (in part) A. I. J.

130. C. Bl. L. A. I. J. Bl. quotes similar sentiments from Nizámi and Háfiz. Mercy is God's highest attribute, and sin is required to call it forth.

۱۲۹

بسیار بگشتیم بگرد در و دشت
 اندر همه آفاق بگشتیم بگشت
 از کس نشنیدیم که آمد زین راه
 راهی که برفت راهرو باز نگشت

۱۳۰.

آبادِ خرابات ز می خوردنِ ماست
 خونِ دو هزار توبه در گردنِ ماست
 گر من نکنم گناه رحمت که کند
 رحمت همه موقوفِ گناه کردنِ ماست

۱۳۱

این هستی تو هستی هستی دگرست
 وین مستی تو مستی مستی دگرست
 رو سر بگریبانِ تفکر در کش
 کین دست تو آستینِ دستی دگرست

131. Bl. Meaning, God is the *Fū'il i hakikī*, the only real agent. *Hastī digār*—another being—*hast*, with *yā i batni*.

132.

From learning to the cup your bridle turn ;
All lore of world to come, save Kausar, spurn ;
Your turban pawn for wine, or keep a shred
To bind your brow, and all the remnant burn.

133.

See ! from the world what profit have I gained ?
What fruitage of my life in hand retained ?
What use is Jamshed's goblet, once 'tis
crushed ?
What pleasure's torch, when once its light has
waned ?

134.

When life is spent, what's Balkh or Nishapore ?
What sweet or bitter, when the cup runs o'er ?
Come drink ! full many a moon will wax and
wane
In times to come, when we are here no more.

132. N. The metre shows we must pronounce *tarafe*, "a portion," not *tarfe*, "a girdle." *Kausar*, the river of wine in Paradise.

۱۳۲

از فضل عنان به پیچ و در ساغر پیچ
 از خلد و سقر بگذر و در کوثر پیچ
 دستارِ قصب بباده بفروش و مترس
 کم کن قصبی پس طرفی بر سر پیچ

۱۳۳

بَنگر ز جهان چه طَرَف بر بستم هیچ
 وز حاصلِ عمر چیست در دستم هیچ
 شمعِ طربم ولی چو بَنشستم هیچ
 من جامِ جم ولی چو بشکستم هیچ

۱۳۴

چون جان بلب آمد چه نشاپور و چه بلخ
 پیمانۀ چو پر شود چه شیرین و چه تلخ
 می نوش که بعد از من و تو ماهِ بسی
 از سلخِ بغره آید از غرهِ بسلخ

133. L. N. *Tarf bar bastan*, "to reap advantage."

134. C. L. N. A. B. I. J.

135.

O fair ! whose checks checkmate red eglantine,
And draw the game with those fair maids of
Chín ;

You played one glance against the king of
Babil

And took his pawns, and knights, and rooks,
and queen.

136.

Life's caravan is hastening on its way ;
Brood not on troubles of the coming day,
But fill the wine-cup, ere sweet night be gone,
And snatch a pleasant moment, while you may.

137.

He, who the world's foundations erst did lay,
Doth bruise full many a bosom day by day,
And many a ruby lip and musk'y tress
Doth coffin in the earth, and shroud with clay.

135. L. B. For *Bábil* L. reads *Máil*.

136. C. L. N. A. B. I. J. The "*rinds*" loved a
dark night. Bl.

۱۳۵

ای عارضِ تو نهاده بر نسرين طرَح
 رویِ تو فگنده بر بتانِ چين طرَح
 دي غمزه تو داده شه بابل را
 اسب و رخ و فيل و بيدق و فرزين طرَح

۱۳۶

این قافله عمر عجب میگذرد
 دریاب دمی که از طرب میگذرد
 ساقی غمِ فردایِ حریفان چه خوری
 پیش آر پیاله را که شب میگذرد

۱۳۷

آنکس که زمین و چرخ و افلاک نهاد
 بس داغ که او بر دلِ غمناک نهاد
 بسیار لبِ چو لعل و زلفینِ چو مشک
 در طبلِ زمین و حقّه خاک نهاد

137. C. L. N. A. I. J. So Job, "Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands?"

138.

Be not beguiled by world's insidious wiles ;
 O foolish ones, ye know her tricks and guiles ;
 Your precious lifetime cast not to the winds ;
 Haste to seek wine, and court a sweetheart's
 smiles.

139.

Comrades ! I pray you, physic me with wine,
 Make this wan amber face like rubies shine,
 And, if I die, use wine to wash my corpse,
 And frame my coffin out of planks of vine !

140.

When Allah yoked the coursers of the sun,
 And launched the Pleiades their race to run,
 My lot was fixed in fate's high chancery ;
 Then why blame me for wrong that fate has
 done ?

138. N.

139. C. L. N. A. B. I. *Kahrabá*, "amber," literally
 "attractor of straw." *Rúy i—izáfat* before the epithet.
 Lumsden, ii. 259.

۱۳۸

ای بیخبران عشوه دنیا مخرید
 چون از همه حالهای او با خبرید
 وین عمرِ عزیز خویش مدهید بباد
 هان یار طلب کنید و هین باده خورید

۱۳۹

ای همنفسان مرا ز می قوت کنید
 وین رویِ چو کهر با چو یاقوت کنید
 چون مرده شوم بمی بشوئید مرا
 وز چوبِ رزم تختهء تابوت کنید

۱۴۰

آنروز که توسنِ فلک زین کردند
 وارايشِ مشتري و پروین کردند
 این بود نصیبِ ما ز دیوانِ قضا
 مارا چه گنه قسمتِ ما این کردند

140. C. L. N. A. I. J. Also ascribed to Afzul Káshí.
Mushtārīyyō, see Bl., Prosody, p. 11. In line 3 some
 MSS. read *mai* for *ín*. See No. 144.

141.

Ah ! seasoned wine oft falls to rawest fools,
 And clumsiest workmen own the finest tools;
 And Turki maids, fit to delight men's hearts,
 Lavish their smiles on beardless boys in schools !

142.

Whilom, ere youth's conceit had waned, me-
 thought
 Answers to all life's problems I had wrought ;
 But now, grown old and wise, too late I see
 My life is spent, and all my lore is naught.

143.

They, who of prayer-mats make such great
 display,
 Are fools to bear hypocrisy's hard sway ;
 Strange ! under cover of this saintly show
 They live like heathen, and their faith betray.

141. N. So Hafiz, 'If that Turki maid of Shiraz,' etc.

142. N. [C. A. and I. give another version of this.]

143. C. L. N. A. I. In line 2, note the arrange-

۱۴۱

افسوس که نانِ پخته خامان دارند
 اسبابِ تمامِ ناتمامان دارند
 چشمِ خوشِ ترکانِ بتماشایِ دلست
 ملکِیست که شاگرد و غلامان دراند

۱۴۲

اکنون که دم ز عمر محروم نشد
 کم بود ز اسرار که مفهوم نشد
 چون نیکِ همی بنگرم از رویِ خرد
 عمرم بگذشت و هیچ معلوم نشد

۱۴۳

آنقوم که سجداده پرستند خزند
 زیرا که بزیرِ بارِ سالوس درند
 وین از همه طرفه تر که در پردهء زهد
 اسلام فروشدند و ز کافر بتزند

ment of the prepositions *ba dar*, Bl., Prosody 13.
 There is a proverb, "The Devil lives in Mecca and
 Medinah."

144.

To him, who would his sins extenuate,
 Let pious men this verse reiterate,

“To call God’s prescience the cause of sin
 In wisdom’s purview is but folly’s prate.”

145.

He brought me hither, and I felt surprise,
 From life I gather but a dark surmise,

I go against my will ;—thus, why I come,
 Why live, why go, are all dark mysteries.

146.

When I recall my grievous sins to mind,
 Fire burns my breast, and tears my vision blind ;

Yet, when a slave repents, is it not meet
 His lord should pardon, and again be kind ?

144. L. N. *Sahl*, “of no account.”

145. C. L. N. A.

146. L. N. In line 2, *az sar guzarad* means “drops

۱۴۴

آنکس که گنه بنزد او سهل بود
 این نکته بگوید آنکه او اهل بود
 علم ازلی علت عصیان کردن
 نزدیک حکیم غایت جهل بود

۱۴۵

آورد باضطرابم اول بوجود
 جز حیرتم از حیات چیزی نفزود
 رفتم باکراه و ندانیم چه بود
 زین آمدن و رفتن و بودن مقصود

۱۴۶

اندیشهء جرم چو بخاطر گذرد
 از آتش سینه آبم از سر گذرد
 لیکن شرطست بنده چون توبه کند
 مخدوم بلطف خویش از سر گذرد

from the eyes," and in line 4, "remits the penalty."
 This change of meaning is called *Tajnis*.

147.

They at whose lore the whole world stands
amazed,
Whose high thoughts, like Borák, to heaven are
raised,
Strive to know Thee in vain, and like heaven's
wheel
Their heads are turning, and their brains are
dazed.

148.

Allah hath promised wine in Paradise,
Why then should wine on earth be deemed a
vice?
An Arab in his cups cut Hamzah's girths,—
For that sole cause was drink declared a vice.

149.

Now of old joys naught but the name is left,
Of all old friends but wine we are bereft,
And that wine *new*, but still cleave to the cup,
For save the cup, what single joy is left?

147. C. L. N. A. Borák, the steed on which Muhammad made his famous nocturnal ascent to heaven.

148. L. N. Nicolas says this refers to an event

۱۴۷

آنها که خلاصه جهان ایشانند
 بر اوجِ فلکِ براقِ فکرت رانند
 در معرفتِ ذاتِ تو مانندِ فلک
 سرگشته و سرنگون و سرگردانند

۱۴۸

ایزدِ بی‌بشت وعده با ما می کرد
 پس در دو جهان حرام می‌را کی کرد
 شخصی ز عرب بافه حمزه پی کرد
 پیغمبرِ ما حرام می بر وی کرد

۱۴۹

اکنون که ز خوشدلی بجز نام نماند
 يك همدم پخته جز می خام نماند
 دستِ طرب از ساغر می باز مگیر
 امروز که در دست بجز جام نماند

which occurred to Hamzah, a relation of Muhammad.

149. L. N. B. In line 2 scan *māyī*.

150.

The world will last long after Khayyam's fame
Has passed away, yea, and his very name ;

Aforetime we were not, and none did heed.
When we are dead and gone, 'twill be the same.

151.

The sages who have compassed sea and land,
Their secret to search out, and understand,—
My mind misgives me if they ever solve
The scheme on which this universe is planned.

152.

Ah ! wealth takes wings, and leaves our hands
all bare,
And death's rough hands delight our hearts to
tear ;
And from the nether world let none escape,
To bring us news of the poor pilgrims there.

150. N. The contraction *būd* for *būd* is archaic,
Bl., Prosody 13.

151. C. L. N. A. I.

۱۵۰

ای بس که نباشیم و جهان خواهد بود
 نی نام ز ما و نی تـُـشان خواهد بود
 زین پیش نبودیم و نَبُد هیچ خلل
 زین پس چو نباشیم و همان خواهد بود

۱۵۱

آنها که جهان زیرِ قدم فرسودند
 و اندر طلبش هر دو جهان پیمودند
 آگاه نمیشوم که ایشان هرگز
 زین حال چنانکه هست آگه بودند

۱۵۲

افسوس که سرمایه ز کف بیرون شد
 و ز دستِ اجل بسی جگرها خون شد
 کس نامد از آنجهان که پرسم از وی
 کاحوالِ مسافرانِ عالم چون شد

152. C. L. N. A. I. In line 3 the *Alif* in *az wé* is not treated as an *Alif i wasl*, hence *sam*, the syllable preceding it, is long.

153.

'Tis passing strange, those titled noblemen
 Find their own lives a burden sore, but when
 They meet with poorer men, not slaves to
 sense,
 They scarcely deign to reckon them as men.

154.

The wheel on high, still busied with despite,
 Will ne'er unloose a wretch from his sad plight;
 But when it lights upon a smitten heart,
 Straightway essays another blow to smite.

155.

Now is the volume of my youth outworn,
 And all my spring-tide blossoms rent and torn.
 Ah, bird of youth! I marked not when you
 came,
 Nor when you fled, and left me thus forlorn.

153. C. L. N. A. I. In line 4 scan *Ādāmēshā*. See Bl., Prosody, p. xii. Section xxix.

154. C. L. N. A. I.—Note *ra* separated from its

۱۵۳

این جمعِ اکابر که مناصب دارند
 از غصّه و غم ز جانِ خود بیزارند
 و آنکس که اسیرِ حرص چون ایشان نیست
 وین طرفه که آدمیش می شمارند

۱۵۴

این چرخِ جفابیشهء عالی بنیاد
 هرگز گره کارِ کسی را نکشاد
 هرجا که دلی دید که داغی دارد
 داغِ دگری بر سرِ آن داغ نهاد

۱۵۵

افسوس که نامهء جوانی طی شد
 وین تازه بهارِ شادمانی طی شد
 آن مرغِ طرب که نام او بود شهباب
 فریاد ندانم که کی آمد کی شد

noun by intervening genitives. Vullers, Section 207.

155. C. L. N. A. I. In line 4 scan *kāryāmad*, dissolving the diphthong.

156.

These fools, by dint of ignorance most crass,
Think they in wisdom all mankind surpass ;
And glibly do they damn as infidel,
Whoever is not, like themselves, an ass.

157.

Still be the wine-house thronged with its glad
choir,
And Pharisaic skirts burnt up with fire ;
Still be those tattered frocks, and azure robes
Trod under feet of revellers in the mire.

158.

Why toil ye to ensue illusions vain,
And good or evil of the world attain ?
Ye rise like Zamzam, or the fount of life,
And, like them, in earth's bosom sink again.

156. N. So Job, "Ye are the people, and wisdom shall die with you." Probably addressed to the 'Ulama.

۱۵۶

با این دوسه نادان که جهاندارانند
 از جهل که دابّايِ جهان ایشاندند
 خوشباش که از خرّمي ایشان بمثل
 هر کونه خرسست کافرش میدانند

۱۵۷

پیوسته خرابات ز رندان خوشباد
 در دامنِ زهدِ زاهدان آتش باد
 آن دلقِ بصدِ پاره و آن صوفِ کبود
 افتاده بزیرِ پایِ دُردی کش باد

۱۵۸

تاچند اسیرِ رنگ و بو خواهی شد
 چند از پیِ هر زشت و نکو خواهی شد
 گر چشمه زمزمی و گر ز آبِ حیات
 آخر بدلِ خاک فرو خواهی شد ..

157. C. L. N. A. J. Hafiz (Ode V.) speaks of the blue robes of certain Darvishes, as a mark of hypocrisy.

158. C. L. N. A. I.

159.

Till the Friend pours his wine to glad my heart,
No kisses to my face will heaven impart :

They say, "Repent in time ;" but how repent,
Ere Allah's grace hath softened my hard heart?

160.

When I am dead, take me and grind me small,
So that I be a caution unto all,

And knead me into clay with wine, and then
Use me to stop the wine-jar's mouth withal.

161.

What though the sky with its blue canopy
Doth close us in so that we cannot see,

In the etern Cupbearer's wine, methinks,
There float a myriad bubbles like to me.

159. C. L. N. A. I. Meaning, man is powerless to mend his ways without Divine grace.

160. C. L. N. A. I. J.

۱۵۹

تا یار شرابِ جانفزایم ندهد
 صد بوسه فلک بر سر و پایم ندهد
 گویند که توبه کن اگر وقت آید
 چون توبه کنم تا که خدایم ندهد

۱۶۰

چون مرده شوم خاک مرا کم سازید
 و احوال مرا عبرتِ مردم سازید
 خاکِ تن من بباده آغشته کنید
 وز کالبدم خشتِ سرِ خم سازید

۱۶۱

خیام اگرچه خرگه چرخ کبود
 زد خیمه و دربست در گفت و شنود
 چون شکلِ حبابِ باده در جامِ وجود
 ساقیِ ازل هزار خیام نمود

161. N. For the *tashdid* on *sákīyyi* in line 4, see Bl., Prosody, p. 11, and Lumsden, Grammar, vol. ii., p. 247.

162.

Take heart! Long in the weary tomb you'll lie,
While stars keep countless watches in the sky,
And see your ashes moulded into bricks,
To build another's house and turrets high.

163.

Glad hearts, who seek not notoriety,
Nor flaunt in gold and silken bravery,
Haunt not this ruined earth like gloomy owls,
But wing their way, Simurgh-like, to the sky.

164.

Wine's power is known to wine-bibbers alone,
To narrow heads and hearts 'tis never shown;
I blame not them who never felt its force,
For, till they feel it, how can it be known?

162. L. N. C. A. and I. split this into two. In line 1 note *izáfat* dropped after silent *he*.

۱۶۲

خوشباش که غصه بیکران خواهد بود
 بر چرخ قران اختران خواهد بود
 خشتی که ز قالب تو خواهند زدن
 ایوانِ سرایِ دیگران خواهد بود

۱۶۳

خرم دل آنکسی که معروف نشد
 در جبه و درّاعه و در صوف نشد
 سیمرغ صفت بعرض پروازی کرد
 در کنج خرابه جهان بوف نشد

۱۶۴

حال گل و مل باده پرستان دانند
 نه تنگدلان و تنگدستان دانند
 از بیخبری بیخبران معذورند
 ذوقیست درین شیوه که مستان دانند

165.

Needs must the tavern-haunter bathe in wine,
 For none can make a tarnished name to shine;
 Go! bring me wine, for none can now restore
 Its pristine sheen to this soiled veil of mine.

166.

I wasted life in hope, yet gathered not
 In all my life of happiness one jot;
 Now my fear is that life may not endure,
 Till I have taken vengeance on my lot!

167.

Be very wary in the soul's domain,
 And on the world's affairs your lips refrain;
 Be, as it were, sans tongue, sans ear, sans eye,
 While tongue, and ears, and eyes you still retain.

165. C. L. N. A. B. I. In line 3 scan *mastúríyġ*
 dissolving the letter of prolongation *yá*.

۱۶۵

در میکده جز بمی وضو نَتوان کرد
 و ان نام که زشت شد نکو نَتوان کرد
 می ده که کنون پردهء مستوری ما
 بدریده چنان شد که رفو نَتوان کرد

۱۶۶

دام بامید روزگاری بر باد
 نا بود ز روزگارِ خود روزی شاد
 زان میترسم که روزگارم ندهد
 چندانکه ز روزگار بستانم داد

۱۶۷

در عالمِ جان بهوش میباید بُود
 در کارِ جهان خموش میباید بود
 تا چشم و زبان و گوش برجا باشد
 بیچشم و زبان و گوش میباید بُود ..

166. C. L. N. A. I. *Rozgáre*, "some time." In line 3, note the *madd* of *Án* dropped. Bl., Prosody, p. 11.

167. L. N.

168.

Let him rejoice who has a loaf of bread,
 A little nest wherein to lay his head,
 Is slave to none, and no man slaves for him,—
 In truth his lot is wondrous well bested.

169.

What adds my service to Thy majesty?
 Or how can sin of mine dishonour Thee?
 O pardon, then, and punish not, I know
 Thou'rt slow to wrath, and prone to clemency.

170.

Hands, such as mine, that handle bowls of wine,
 'Twere shame to book and pulpit to confine;
 Zealot! thou'rt dry, and I am moist with
 drink,
 Yea, far too moist to catch that fire of thine!

168. C. L. N. A. I. Note *wa* omitted.

169. C. L. N. A. I.

170. L. N. I follow Nicolas in taking *mani* as a

۱۶۸

در دهر هر آن که نیم نانی دارد
 از بهر نشست آشیانی دارد
 نه خاتم کس بود نه مخدوم کسی
 گو شاد بزی که خوش جهانی دارد

۱۶۹

در مَلِكِ تو از طاعتِ من هیچ فزود
 وز معصیتی که رفت نقصانی بود
 بگذار و مگیر چونکه معلوم شد
 گیرنده دیرتی و گدازنده زود

۱۷۰

دستی چو منی که جام و ساغر گیرد
 حیفست که او دفتر و منبر گیرد
 تو زاهد خشکی و منم فاسقِ تر
 آتش نشنیده ام که در تر گیرد

possessive pronoun, "mine," though such a word is not mentioned in any grammar or dictionary. It occurs again in No. 478.

171.

Whoso aspires to gain a rose-cheeked fair,
Sharp pricks from fortune's thorns must learn
to bear.

See! till this comb was cleft by cruel cuts,
It never dared to touch my lady's hair.

172.

For ever may my hands on wine be stayed,
And my heart pant for some fair Houri maid!

They say, " May Allah aid thee to repent !"
Repent I could not, e'en with Allah's aid !

173.

Soon shall I go, by time and fate deplored,
Of all my precious pearls not one is bored ;

Alas! there die with me a thousand truths
To which these fools fit audience ne'er accord.

171. C. L. N. A. I. Lyttleton expresses a similar sentiment.

172. C. L. N. A. B. I. J. Note the conjunctive pro-

۱۷۱

در دهر کسی بگل‌گذاری نرسید
تا بر دلش از زمانه خاری نرسید
در شانه نگر که تا بصد شاخ نشد
دستش بسر زلفِ نگاری نرسید

۱۷۲

در دست همیشه آبِ انگورم باد
در سر هوسِ بتانِ چون حورم باد
گویند مرا که ایزدت توبه دهد
او خود بدهد من نکنم دُورم باد

۱۷۳

رفتیم و ز ما زمانه آشفته بماند
با آنکه ز صد گهر یکی سفته بماند
افسوس که صد هزار معنیِ دقیق
از بیخردیِ خلق نا گفته بماند

noun *am* separated from its noun, Bl., Prosody, p. xiii.

173. C. L. N. A. I. For the *tashdids* on *maniyi* and *bekhiradiyyi*, see Bl., Prosody, p. 11.

174.

To-day how sweetly breathes the temperate air,
 The rains have newly laved the parched par-
 terre ;

And Bulbuls cry in notes of ecstasy,
 “ Thou too, O pallid rose, our wine must share !”

175.

Ere you succumb to shocks of mortal pain,
 The rosy grape-juice from your wine-cup drain.

You are not gold, that, hidden in the earth,
 Your friends should care to dig you up again !

176.

My coming brought no profit to the sky,

Nor does my going swell its majesty ;

Coming and going put me to a stand,
 Ear never heard their wherefore nor their why.

174. L. N. B. Note *khward* rhyming with *gard*. Bl., Prosody, p. 12. The *waw*, of course, does not count.

175. C. L. N. A. B. I. J. Note the old form of the imperative, *farmáy*. Bl., Prosody, p. 13.

۱۷۴

روزیست خوش و هوا نه گرمست و نه سرد
 ابر از رخ گلزار همی شوید گرد
 بلبل بزبان حال ما با گل زرد
 فریاد همی زند که می باید خورد

۱۷۵

زان پیش که غمهاش شبیخون آرند
 فرمای که تا بادهء گلگون آرند
 تو ز نه ای غافل نادان که ترا
 در خاک نهند و باز بیرون آرند

۱۷۶

از آمدنم نبود گردونرا سود
 وز رفتن من جاه و جلالش ندفزود
 وز هیچکسی نیز دو گوشم نشنود
 کین آمدن و رفتنم از بهر چه بود

176. C. L. N. A. B. I. J. In line 4 read *ámadan* for *ámadanam*, which will not scan. Voltaire has some similar lines in his poem on the Lisbon earthquake.

177.

The heavenly Sage, whose wit exceeds compare,
Counteth each vein, and numbereth every hair ;
Men you may cheat by hypocritic arts,
But how cheat Him to whom all hearts are bare?

178.

Ah! wine lends wings to many a weary wight,
And beauty spots to ladies' faces bright ;
All Ramazan I have not drunk a drop,
Thrice welcome then, O Bairam's blessed night !

179.

All night in deep bewilderment I fret,
With tear-drops big as pearls my breast is wet ;
I cannot fill my cranium with wine,
How can it hold wine, when 'tis thus upset ?

177. C. L. N. A. I. J.

178. C. L. N. A. I. Bairam, the feast on the 1st

۱۷۷

سرت همه دانای فلک میداند
 کو موی بهوی و رگ برگ میداند
 گیرم که بزرگ خلقتا بفریبی
 با او چه کنی که یک بیک میداند

۱۷۸

سودازده را باده پر و بال بود
 می بر رخ خاتون خرد و خال بود
 ماه رمضان باده نخوردیم و برفت
 باری شب عید ماه شوال بود

۱۷۹

شب نیست که عقل در تحیر نشود
 وز گریه کنار من پراز در نشود
 پر می نشود کاسهء سراز سودا
 هر کاسه که سرنگون بود پر نشود

Shawwal, after Ramazan. In line 2, *khirad* seems wrong, the rhyme would suggest *khar o*?

179. C. L. N. A. I. Note *tashdid* of *durr* dropped.

180.

To prayer and fasting when my heart inclined,
All my desire I surely hoped to find;

Alas! my purity is stained with wine,
My prayers are wasted like a breath of wind.

181.

I worship rose-red cheeks with heart and soul,
I suffer not my hand to quit the bowl,

I make each part of me his function do,
Or e'er my parts be swallowed in the Whole.

182.

This worldly love of yours is counterfeit,
And, like a half-spent blaze, lacks light and heat;

True love is his, who for days, months and
years,
Rests not, nor sleeps, nor craves for drink
or meat.

180. C. L. N. A. I. In line 2, scan *kullīyam*. In line 4, note *izáfat* dropped after silent *he*.

181. C. L. N. A. I. Line 4 alludes to reabsorption

۱۸۰

طبعم بنماز و روزه چون مائل شد
 گفتم که مرادِ کلیم حاصل شد
 افسوس که آن وضو ببادی بشکست
 وان روزه به نیم جرعه می باطل شد

۱۸۱

طبعم همه با رویِ چو گل پیوندد
 دستم همه با ساغرِ مل پیوندد
 از هر جزوی نصیبِ خود بردارم
 زان پیش که جزویم بکل پیوندد

۱۸۲

عشقی که مجازی بود آبش نبود
 چون آتشِ نیم مرده تابش نبود
 عاشق باید که ماه و سال و شب و روز
 آرام و قرار و خورد و خوابش نبود

in the Divine essence. Note *juzwīyam*, and *tashdid* of *kull* dropped.

182. L. N. B. Line 3 is in metre 17.

183.

Why spend life in vainglorious essay
All Being and Not-being to survey?

Since Death is ever pressing at your heels,
'Tis best to drink or dream your life away.

184.

Some hanker after that vain phantasy
Of Houris, feigned in Paradise to be;

But, when the veil is lifted, they will find.
How far they are from Thee, how far from Thee!

185.

In Paradise, they tell us, Houris dwell,
And fountains run with wine and oxymel:

If these be lawful in the world to come,
Surely 'tis right to love them here as well.

183. C. L. N. A. I. J. In line 2, scan *păyĩ*. Being, *i.e.* the Deity, the only real existence, and Not-being,

۱۸۳

عمرت تا کی بخود پرستی گذرد
یا در پی نیستی و هستی گذرد
می نوش که عمری که اجل در پی اوست
آن به که بخواب یا بمستی گذرد

۱۸۴

قومی ز گراف در غرور افتادند
واندر طلبِ حور و قصور افتادند
معلوم شود چو پردها بردارند
کز کوی تو دور و دور و دور افتادند

۱۸۵

گویند بهشت و حور و عین خواهد بود
وانجا می ناب و انگبین خواهد بود
گر ما می و معشوقه پرستیم رواست
چون عاقبت کار همین خواهد بود ..

the nonentity in which His attributes are reflected. See
Gulshan i Ráz, p. 14.

184. C. L. N. A. I.

185. C. L. N. A. I. J.

186.

A draught of wine would make a mountain
dance,

Base is the churl who looks at wine askance ;

Wine is a soul our bodies to inspire,

A truce to this vain talk of temperance !

187.

Oft doth my soul her prisoned state bemoan,

Her earth-born comate she would fain disown,

And quit, did not the stirrup of the law

Upbear her foot from dashing on the stone.

188.

The moon of Ramazan is risen, see !

Alas, our wine must henceforth banished be ;

Well ! on Sha'bán's last day I'll drink enough

To keep me drunk till Bairam's jubilee.

186. C. L. N. A. I.

187. N. Meaning, 'I would make away with myself, were it not for "the Almighty's canon 'gainst

۱۸۶

گر باده بکوه بر زنی رقص کند
 ناقص بود آنکه باده را نقص کند
 از باده مرا توبه چه میفرمائی
 روحیست که او تربیتِ شخص کند

۱۸۷

که که دل من درین قفس تنگ آید
 از مهری آب و گلش ننگ آید
 گفته که مگر بشکنم این زندانرا
 پایم ز رکابِ شرع بر سنگ آید

۱۸۸

گویند که ماهِ رمضان گشت پدید
 من بعد بگردِ باده نتوان گردید
 در آخرِ شعبان بخورم چندان می
 کاند در رمضان مست بیفتم تا عید

self-slaughter."

188. C. L. N. A. I. Note *wa* omitted in line 2. Also ascribed to Jalal 'Asad Bardi.

189.

From life we draw now wine, now dregs to
drink,
Now flaunt in silk, and now in tatters shrink;
Such changes wisdom holds of slight account
To those who stand on death's appalling brink!

190.

What sage the eternal tangle e'er unravelled,
Or one short step beyond his nature travelled?
From pupils to the masters turn your eyes,
And see, each mother's son alike is gravelled.

191.

Crave not of worldly sweets to take your fill,
Nor wait on turns of fortune, good or ill;
Be of light heart, as are the skies above,
They roll a round or two, and then lie still.

189. N.

190. C. L. N. A. B. I. In line 1, note *rá* put after the genitive following its noun. 'Ijz . . . "impotence is

۱۸۹.

که شربتِ عیش صاف باشد که دُرْد
 که پوششِ ما پلاش باشد که بُرد
 اینها همه سهل است بنزدِ عاقل
 این واقعه سهلست که میباید مُرد

۱۹۰.

کس مشکلِ اسرارِ از لرا نَکُشاد
 کس یکقدم از نهاد بیرون نُنْهاد
 من مینگرم ز مبتدی تا استاد
 عجز است بدستِ هر که از مادر زاد

۱۹۱

کم کن طمعِ جهان که باشی خرسند
 از نیک و بدِ زمانه بگسل پیوند
 خوشباش چنانکه هست ایمن دورِ فلک
 هم بگذرد و نماند این دوری چند.

in the hand of each." "Beyond his nature," i.e. beyond the limits of his own thought.

191. C. L. N. A. B. I. The skies have their allotted term like you, yet do not distress themselves.

192.

What eye can pierce the veil of God's decrees,
Or read the riddle of earth's destinies?

Pondered have I for years threescore and ten,
But still am baffled by these mysteries.

193.

They say, when the last trump shall sound
its knell,

Our Friend will sternly judge, and doom to hell.

Can aught but good from perfect goodness
come?

Compose your trembling hearts, 't will all be
well.

194.

Drink wine to root up metaphysic weeds,
And tangle of the two-and-seventy creeds;

Do not forswear that wondrous alchemy,
'T will turn to gold, and cure a thousand needs.

192. C. L. N. A. I. So Job, "The thunder of his
power who can understand?"

193. C. L. N. A. I. J. *Juzi*, (?) *juz az*.

194. C. L. N. A. B. I. Muhammad said, "My

۱۹۲

کس را پس پردهء قضا راه نشد
 وز سرِ قدر هیچ کس آگاه نشد
 هفتاد و دو سال فکر کردم شب و روز
 معلوم نگشت و قصه کوتاه نشد

۱۹۳

گویند بحشر گفتگو خواهد بود
 و ان یارِ عزیز تندخو خواهد بود
 از خیر محض جز نکوئی ناید
 خوشباش که عاقبت نکو خواهد بود

۱۹۴

می خور که ز دل کثرت و قلت ببرد
 و اندیشهء هفتاد و دو ملت ببرد
 پرهیز مکن ز کیمیائی که ازو
 یکمن بخوری هزار علت ببرد

people shall be divided into seventy-three sects, all of which, save one, shall have their portion in the fire." Pocock, Specimen 210.

195.

Though drink is wrong, take care with whom
you drink,

And who you are that drink, and what you
drink;

And drink at will, for, these three points
observed,

Who but the very wise can ever drink ?

196.

To drain a gallon beaker I design,

Yea, two great beakers, brimmed with richest
wine ;

Old faith and reason thrice will I divorce,
Then take to wife the daughter of the vine.

197.

True I drink wine, like every man of sense,
For I know Allah will not take offence ;

Before time was, He knew that I should drink,
And who am I to thwart His prescience ?

195. C. L. N. A. B. I. A hit at the casuistry on
the subject of wine.

۱۹۵

می گرچه حرامست ولی تا که خورد
 و آنگاه چه مقدار و دگر با که خورد
 هر گاه که این سه شرط شد راست بگو
 گر می نخورد مردم دانا که خورد

۱۹۶

من باده بجام یکمنی خواهم کرد
 خود را بدو جام می غنی خواهم کرد
 اول سه طلاق عقل و دین خواهم داد
 پس دختر رز را بزنی خواهم کرد

۱۹۷

من میخورم و هر که چو من اهل بود
 می خوردن او نزد خدا سهل بود
 می خوردن من حق از ازل میدانست
 گر من نخورم علم خدا جهل بود

196. C. N. A. I. A triple divorce is irrevocable.
 Koran, ii. 230.

197. C. L. N. A. B. I.

198.

Rich men, who take to drink, the world defy
 With shameless riot, and as beggars die;

Place in my ruby pipe some emerald hemp,
 'Twill do as well to blind care's serpent eye.

199.

These fools have never burnt the midnight oil
 In deep research, nor do they ever toil

To step beyond themselves, but dress them
 fine,

And plot of credit others to despoil.

200.

When false dawn streaks the east with cold
 grey line,

Pour in your cups the pure blood of the vine;

The truth, they say, tastes bitter in the mouth,
 This is a token that the "Truth" is wine.

198. C. L. N. A. I. Scan *af'ăyž*. The emerald is supposed to have the virtue of blinding serpents.

199. C. L. N. A. I. *Shámé chand*: Vullers (p. 253) takes this *ya* to be *yá i tankír*; and Lumsden (ii. 269) says the presence of this letter, between a noun and its

۱۹۸

میخواره اگر غنی بود عور شود
وز عَرَبْدَه اش جهان پر از سُور شود
در حَقَّه لعل زان زمرّد ریزم
تا دیده افعی غم کُور شود

۱۹۹

نابَرْدَه بصبح در طلب شامی چند
ننهادَه ز خویشتن برون گامی چند
در کسوتِ خاص آمده عامی چند
بدنام کنندَه نکونامی چند

۲۰۰

وقتی که طلوعِ صبحِ اَزرق باشد
باید بکفت جامِ مَرُوق باشد
گویند که حق تلخ بود در افواه
باید که بدین دلیل می حق باشد

attribute, dispenses with the *izáfat* (?). But why not add the *izáfat*, and scan *Shamīyī*?

200. C. L. N. A. I. J. False dawn, the faint light before sunrise.

201.

Now is the time earth decks her greenest bowers,
And trees, like Musa's hand, grow white with
flowers!

As 't were at 'Isa's breath the plants revive,
While clouds brim o'er, like tearful eyes, with
showers.

202.

O burden not thyself with drudgery,
Lord of white silver and red gold to be;

But feast with friends, ere this warm breath
of thine
Be chilled in death, and earthworms feast on
thee.

203.

The showers of grape-juice, which cupbearers
pour,
Quench fires of grief in many a sad heart's core;
Praise be to Allah, who hath sent this balm
To heal sore hearts, and spirits' health restore!

201. C. L. N. A. B. I. *Musa* and *'Isa* are often written without the *alif i maksúr*. Bl., Prosody 3.

202. N.

۲۰۱

و قست که از سبزه جهان آریند
 موسی صفتان ز شاخ کف بنمایند
 عیسی صفتان ز خاک بیرون آیند
 وز چشم سحاب چشمها بکشایند

۲۰۲

هان تا ننهی بر تن خود غصه و درد
 تا جمع کنی سیم سفید و زرِ زرد
 زان پیش که گردد نفس گرم تو سود
 با دوست بخور که دشمنت خواهد خورد

۲۰۳

هر جرعه که ساقیش بجام افشاند
 در دیده گرم آتشِ غم بنشانند
 سبحان الله ز باده میپنداری
 آبی که ز صد درد دلت برهاند

203. C. L. N. A. B. I. In line 1 some MSS. read *bakhák*. *Dídayi garm*, 'eyes of anguish.' Scan *garm átišhi* (*Alif i wasl*).

204.

Can alien Pharisees Thy kindness tell,
 Like us, Thy intimates, who nigh Thee dwell?
 Thou say'st, "All sinners will I burn with fire."
 Say that to strangers, we know Thee too well.

205.

O comrades dear, when hither ye repair
 In times to come, communion sweet to share,
 While the cupbearer pours your old Magh
 wine,
 Call poor Khayyám to mind, and breathe a
 prayer.

206.

For me heaven's sphere no music ever made,
 Nor yet with soothing voice my fears allayed;
 If e'er I found brief respite from my woes,
 Back to woe's thrall I was at once betrayed.

204. N.

205. L. N. B. *Māyī*. The second *ya* is the *yá i batní*.

۲۰۴

زاهد بکرم ترا چو ما نشناسد
 بیگانه ترا چو آشنا نشناسد
 گفتمی که گنه کنی بدوزخ برمت
 اینرا بکسی گو که ترا نشناسد

۲۰۵

یاران چو باتفاق میعاد کنید
 خود را بجمال یکدگر شاد کنید
 ساقی چو مئی مغانه بر کف گیرد
 بیچاره فلانرا بدعا یاد کنید

۲۰۶

یکروز فلک کار مرا سازنداد
 هرگز سویی من دمی خوش آوازنداد
 یکروز دمی ز شادمانی نردم
 کانروز بدست صد غم بازنداد

207.

Sooner with half a loaf contented be,
And water from a broken crock, like me,
Than lord it over one poor fellow-man,
Or to another bow the vassal knee.

208.

While Moon and Venus in the sky shall dwell,
None shall see aught red grape-juice to excel:
O foolish publicans, what can you buy
One half so precious as the goods you sell?

209.

They who by genius, and by power of brain,
The rank of man's enlighteners attain,
Not even they emerge from this dark night,
But tell their dreams, and fall asleep again.

207. C. L. N. A. I. In line 2, note *izáfat* dropped after silent *he*. *Kam az khudé*, "one less than yourself." Vullers, p. 254.

۲۰۷

یکنان یدو روز اگر شود حاصلِ مرد
 وز کوزه شکستهء دمِ آبی سرد
 مخکومِ کم از خودی چرا باید بود
 یا خدمتِ چون خودی چرا باید کرد

۲۰۸

تا زهره و مه در آسمان گشت پدید
 بهتر ز مئی لعل کسی هیچ ندید
 من در عجبم ز میفرشان کایشان
 به زانچه فروشند چه خواهند خرید

۲۰۹

آنانکه محیطِ فضل و آداب شدند
 از جمعِ کمالِ شمعِ اصحاب شدند
 ره زین شبِ تاریک نبردند برون
 گفتند فسانهء و در خواب شدند

208. C. L. N. A. B. I.

209. C. L. N. A. I. J. *Fisánayé, yá i tankir.*

210.

At dawn, when dew's bedeck the tulip's face,
 And violets their heavy heads abase,
 I love to see the roses' folded buds,
 With petals closed against the winds' disgrace.

211.

Like as the skies rain down sweet jessamine,
 And sprinkle all the meads with eglantine,
 Right so, from out this jug of violet hue,
 I pour in lily cups this rosy wine.

212.

Ah ! thou hast snared this head, though white
 as snow,
 Which oft has vowed the wine-cup to forego;
 And wrecked the mansion long resolve did
 build,
 And rent the vesture penitence did sew.

210. L. B.

211. B. Here read *māyī*, with one *yá*, and *kasra*, because the metre requires a word of only two consonants, and two short vowels, of the *wazn māfā*.

۲۱۰

هر صبح که روی لاله شب‌نم گیرد
 بالای بنفشه در چمن خم گیرد
 انصاف مرا ز عنجه خوش می‌آید
 گر دامن خویشتن فراهم گیرد

۲۱۱✓

گردون ز سحاب نسترن می‌ریزد
 گوی که شکوفه در چمن می‌ریزد
 در جام چو سوسن می‌گلگون ریزم
 کز ابر بنفشه گون سمن می‌ریزد

۲۱۲

پیرانه سرم عشق تو در دام کشید
 ورنه ز کجا دست من و جام نبید
 آن توبه که عقل داد جانان بشکست
 وان جامه که صبر دخت آیام درید

212. B. *Nabid* is often written *nabiz*, probably a survival from the time when *dals* were dotted. Bl., Prosody 17.

213.

I am not one whom Death doth much dismay,
Life's terrors all Death's terrors far outweigh;
 This life, that Heaven hath lent me for a
 while,
I will pay back, when it is time to pay.

214.

The stars, who dwell on heaven's exalted stage,
Baffle the wise diviners of our age;
 Take heed, hold fast the rope of mother wit,
These augurs all distrust their own presage.

215.

The people who the heavenly world adorn,
Who come each night, and go away each morn,
 Now on Heaven's skirt, and now in earth's
 deep pouch,
While Allah lives, shall aye anew be born!

213. C. L. A. B. I. B. reads *nim* for *lim* in line 2.

214. L. B. A hit at the astrologers.

۲۱۳

آن مرد نیم کز عدم بیم آید
 آن بیم مرا خوشتر ازین بیم آید
 جانِیست مرا بهاریّه داده خدا
 تسلیم کنم چو وقتِ تسلیم آید

۲۱۴

اجرام که ساکنانِ این ایوانند
 اسبابِ تردّدِ خردمندانند
 هان تا سرِ رشتهءِ خرد گم نکنی
 کائنات که مدبّرند سرگردانند

۲۱۵

آنها که فلکِ ریژهءِ دهر آرایند
 آیند و روند و باز با دهر آیند
 در دامنِ آسمان و در جیبِ زمین
 خلقیست که تا خدا نمیرد زایند

215. L. B. Earth's pouch, *i.e.* "beneath the earth."
Rezaye. L. reads *d'idaye*. Both readings are probably
 wrong.

216.

Slaves of vain wisdom and philosophy,
Who toil at Being and Nonentity,

Parching your brains till they are like dry
grapes,

Be wise in time, and drink grape-juice, like me!

217.

Sense, seeking happiness, bids us pursue
All present joys, and present griefs eschew;

She says, we are not as the meadow grass,
Which, when they mow it down, springs up
anew.

218.

Now Ramazán is past, Shawwál comes back,
And feast and song and joy no more we lack;
The wine-skin carriers throng the streets and
cry,

“Here comes the porter with his precious pack.”

216. B. The vanity of learning.

217. C. L. A. B. I. J. *Goyíd*, from *goyídan*. *Ya i malsúr* followed by another *yá* is in Persian words always *hamzated* (Lumsden, i. 29; Vullers, p. 24); and this

۲۱۶

آنها که اسیرِ عقل و تمییز شدند
 در حسرت هست و نیست ناچیز شدند
 رو باخبران و آبِ انگور گزین
 کاین بیخبران بغوره مؤیز شدند

۲۱۷

آن عقل که در راهِ سعادت پوئید
 روزی صد بار خود ترا می گوئید
 دریاب تو این یکدمه وقتت که نه
 آن تره که بدرونند و دیگر روئید

۲۱۸

ماهِ رمضان برفت و شوال آمد
 هنگامِ نشات و عیش و قوال آمد
 آمد که آنکه خیکها اندر دوش
 گویند که پشت پشت حمال آمد

hamza i maksur is pronounced ye. Ibrahim, Grammar, p. 24.

218. B. I incline to read *pusht bast* for *pusht pusht*, which I do not understand.

219.

My comrades all are gone; Death, deadly foe,
 Has caught them one by one, and trampled low;
 They shared life's feast, and drank its wine
 with me,
 But lost their heads, and dropped a while ago.

220.

Those hypocrites, all know so well, who lurk
 In streets to beg their bread, and will not work,
 Claim to be saints, like Shibli and Junaid,
 No Shiblīs are they, though well known in
 Karkh!

221.

When the great Founder moulded me of old,
 He mixed much baser metal with my gold;
 Better or fairer I can never be
 Than I first issued from his heavenly mould.

219. C. L. A. I. Quoted by *Badá'úní*, ii. 159.

220. C. L. A. I. L. reads *bakalḥna namad*, but the line will not scan with that reading. Line 4 is in metre 9. A saint called *Ma'ruf i Karkhi*, "the famed

۲۱۹

یارانِ موافق همه از دست شدند
 در پایِ اجل یگان یگان پست شدند
 بودند بیک شراب در مجلسِ عمر
 دَوری دو سه پیشتر ز ما مست شدند

۲۲۰

آنان که بکهنه و بنو موصوفند
 در ره بکفِ آب و دو نان موقوفند
 گویند که شبلی و جنیدیم همه
 شبلی نه ولی در کرخی معروفند

۲۲۱

تا خاك مرا بقالب اميخته اند
 بس فتنه كه از خاك بر انگيخته اند
 من بهتر ازین نمی توانم بوهن
 كز بوته مرا چنین برون ريخته اند.

one of Karkh," is mentioned in the *Nafahát ul Uns*.
 Karkh was a suburb of Bagdad.

222.

The joyous souls who quaff potations deep,
And saints who in the mosques sad vigils keep,
Are lost at sea alike, and find no shore,
ONE only wakes, all others are asleep.

223.

Notbeing's water served to mix my clay,
And on my heart grief's fire doth ever prey,
And blown am I like wind about the world,
And last my crumbling earth is swept away.

224.

Small gains to learning on this earth accrue,
They pluck life's fruitage, learning who eschew ;
Take pattern by the fools who learning shun,
And then perchance shall fortune smile on you.

222. L. B. One, *i.e.* the Deity.

223. L. This introduction of the four elements in one quatrain is called *Mutazádd*. Gladwin, p. 60.

۲۲۲

آنها که کشفدهء نبید ناب اند
و آنها که بشب مدام در محراب اند
بر خشك يکي نيست همه در آب اند
بیدار يکيست ديگران در خواب اند

۲۲۳

از آبِ عدم تخم مرا کاشته اند
از آتشِ غم روح من افراشته اند
سرگشته چو باد دمبدم گرد جهان
تا خاک من ز جاي بر داشته اند

۲۲۴

چون نيست درين زمانه سودي ز خرد
جز بپُرد از زمانه بر می نخورد
پيش آور زانکه او خرد را بُرد
تا بو که زمانه سوي ما برنگرد

224. C. L. A. I. *Bú* contracted from *buwad*, as *būd* from *būd*.

225.

When the fair soul this mansion doth vacate,
 Each element assumes its primal state,
 And all the silken furniture of life
 Is then dismantled by the blows of fate.

226.

These people string their beads of learned
 lumber,
 And tell of Allah stories without number;
 But never solve the riddle of the skies,
 So wag the chin, and get them back to slumber.

227.

These folk are asses, laden with conceit,
 And glittering drums, that empty sounds repeat
 And humble slaves are they of name and fame,
 Acquire a name, and, lo! they kiss thy feet.

225. C. L. A. I. *Abrésham tab'*, like *Hátim tab'*.

226. Possibly a hit at the *Mutakallamín*, or scholastic theologians.

۲۲۵

چون شاهدِ روح خانه پرداز شود
 هر جنس باصلِ خویشتن باز شود
 این سازِ وجودِ چار ابریشم طبع
 از زخمهء روزگار پی ساز شود

۲۲۶

انها که بفکر درِ معنی سفتند
 در ذاتِ خداوند سخنها گفتند
 واقفِ چو نگشتند بر اسرارِ فلک
 اول زنجی زدند و آخر خفتند

۲۲۷

این خلق همه خرانِ با افسوس اند
 پر مشعله و میان تهی چون کوس اند
 خواهی که کفِ پای ترا می بوسند
 خوش نام بزی که بندهء ناموس اند.

227. C. L. A. I. *Bá afsós* is an epithet, like *bá khabar*, and hence *kharán* the noun, qualified by it, takes the *izáfat*. Lumsden, ii. 259. *Pur mash'ala* 'full of glitter;' compare, *pur mae* in No 179.

228.

On the dread day of final scrutiny
Thou wilt be rated by thy quality;
Get wisdom and fair qualities to-day,
For, as thou art, requited wilt thou be.

229.

Many fine heads, like bowls, the Brazier made,
And thus his own similitude portrayed;
He set one upside down above our heads,
Which keeps us all continually afraid.

230.

My true condition I may thus explain
In two short verses, which the whole contain:
"From love to Thee I now lay down my life,
In hope Thy love will raise me up again."

228. C. L. A. I.

229. C. L. A. I. "One upside down," *i.e.* the sky.
Kānsa is also spelled *kāsa*.

۲۲۸

روزي كه جزايِ هر صفت خواهد بود
 قدرِ تو بقدرِ معرفت خواهد بود
 در حسنِ صفت كوش كه در روزِ جزا
 حشرِ تو بصورتِ صفت خواهد بوي

۲۲۹

آن كانسه گري كه كانسهء سرها كرد
 در كانسه گري صفاتِ خود پيدا كرد
 بر خوانِ وجودِ ما ننگون كانسه بهاد
 وان كانسهء سر ننگون پراز سودا كرد

۲۳۰

از واقعهء ترا خبر خواهم كرد
 وان را بدو حرفِ مختصر خواهم كرد
 با عشقِ تو در خاك فرو خواهم شد
 با مهرِ تو سرز خاك بر خواهم كرد

230. C. L. A. I. Scan *wáki'âyī*. Here *hamza* stands for *ya i tankir*.

231.

The heart, like tapers, takes at beauty's eyes
 A flame, and lives by that whereby it dies ;
 And beauty is a flame where hearts, like
 moths,
 Offer themselves a burning sacrifice.

232.

To please the righteous life itself I sell,
 And, though they tread me down, never rebel;
 Men say, "Inform us what and where is
 hell?"
 Ill company will make this earth a hell.

233.

The sun doth smite the roofs with Orient ray,
 And, Khosrau like, his wine-red shēen display;
 Arise, and drink ! the herald of the dawn
 Uplifts his voice, and cries, " O drink to-day !"

231. L. Metre Ramal, No. 50. In line 3 the first syllable is short. See Bl., Prosody, p. 43. In this form the metre is like Horace's "*Miserarum est*," etc.

۲۳۱

دل چراغیست که نور از رخِ دلبر گیرد
 و ریمیرد ز غمش زندگی از سر گیرد
 صفتِ شمع به پروانه دلی باید گفت
 کین حدیثست که با سوختگان در گیرد

۲۳۲

جانم بفدای آنکه او اهل بود
 سر در قدمش اگر نهم سهل بود
 خواهی که بدانی بیقین دوزخ را
 دوزخ بجهان صحبتِ نا اهل بود

۲۳۳

خورشید کمند صبح بر بام افکند
 کی خسرو روز باده در جام افکند
 می خور که منادیِ سحرگه خیزان
 آوازهء اُشْرُبُوا در ایام افکند

 232. C. L. A. I. Also ascribed to Hafiz.

233. C. L. A. I. J.

234.

Comrades! when e'er ye meet together here,
Recall your friend to mind, and drop a tear;
And when the circling wine-cups reach
his seat,
Pray turn one upside down his dust to cheer.

235.

That grace and favour at the first, what
meant it?
That lavishing of joy and peace, what meant it?
But now thy purpose is to grieve my heart;
What did I do to cause this change? what
meant it?

236.

These hypocrites, who build on saintly show,
Treating the body as the spirit's foe,
If they will shut their mouths with lime,
like jars,
My jar of grape-juice I will then forego.

234. B. A variation of No. 205.

235. B. So Job, "He multiplieth my wounds
without cause."

۲۳۴

یاران بموافقت چو میعاد کنید
 باید که ز دوست یادِ بسیار کند
 چون بادهء خوشگوار نوشید بهم
 نوبت چو بها رسد نگونسار کنید

۲۳۵

چندان کرم و لطف ز آغاز چه بود
 و ان داشتتم در طرب و ناز چه بود
 اکنون همه در رنجِ دلم میکوشی
 آخر چه گناه کرده ام باز چه بود

۲۳۶

انها که اساسِ کار برزرق نهند
 آیند و میانِ جان و تن فرق نهند
 بر فرق نهم خروسِ می را پس ازین
 گر همچو خروسم ازهُ بر فرق نهند.

236. L. B. B. reads *arra*, of which I can make no sense. *Bar fark niham*, 'I will put aside;' *bar fark* (line 4) 'on their mouths.'

237.

Many have come, and run their eager race,
Striving for pleasures, luxuries, or place,
 And quaffed their wine, and now all silent
 lie,
Enfolded in their parent earth's embrace.

238.

Then, when the good reap fruits of labours
 past,
My hapless lot with drunkards will be cast ;
 If good, may I be numbered with the first,
If bad, find grace and mercy with the last.

239.

Of happy turns of fortune take your fill,
Seek pleasure's couch, or wine-cup, as you will ;
 Allah regards not if you sin, or saint it,
So take your pleasure, be it good or ill.

237. C. L. A. I.

238. C. L. A. I.

239. C. L. N. A. I. J. Alluding to the *Hadis*,

۲۳۷

آنها کم در آمدند در جوش شدند
 آشفته ناز و طرب و نوش شدند
 خوردند پیاله و خاموش شدند
 در خاك ابد جمله هم آغوش شدند

۲۳۸

فردا كه نصیب نيك بختان بخشد
 قسمي بمن رند پرسیان بخشد
 گر نيك آیم مرا از ایشان شمرند
 و ر بد باشم مرا بدیشان بخشد

۲۳۹

از گردش روزگار بهري بر گیر
 بر تخت طرب نشین بکف ساغر گیر
 از طاعت و معصیت خدا مستغنیست
 باري تو مراد خود ز عالم بر گیر

“These are in heaven, and Allah regards not their sins,
 and these in hell, and Allah regards not their good works.”
 See *Gulshan i Ráz*, p. 55.

240.

Heaven multiplies our sorrows day by day,
And grants no joys it does not take away ;

 If those unborn could know the ills we bear,
What think you, would they rather come or stay ?

241.

Why ponder thus the future to foresee,
And jade thy brain to vain perplexity ?

 Cast off thy care, leave Allah's plans to him,
He formed them all without consulting thee.

242.

The tenants of the tombs to dust decay,
Nescient of self, and all beside are they ;

 Their sundered atoms float about the world,
Like mirage clouds, until the judgment-day.

240. C. L. N. A. I. J. This recalls Byron's, "Stanzas for Music."

241. C. L. N. A. I. J.

۲۴۰

افلاك چه جز غم نغزایند دگر
 ننهند بجا تا نربایند دگر
 نا آمدگان اگر بدانند که ما
 از دهر چه میکشیم نایند دگر

۲۴۱

از بودنی ای دوست چه داری تیمار
 وز فکرت بیهوده دل و جان افکار
 خرم تو بزی جهان بشادی گذران
 تدبیر نه با تو کرده اند اول کار

۲۴۲

این اهلِ قبور خاک گشتند و غبار
 بپخود شده و بیخبرند از همه کار
 هرزّه ز هرزّه گرفتند کنار
 آه این چه سراپست که تا روزِ شمار

242. C. L. N. A. I. J. In line 4 some MSS. read *sharāb*, and change the order of the lines.

243.

O soul ! lay up all earthly goods in store,
 Thy mead with pleasure's flowerets spangle o'er;
 And know 'tis all as dew, that decks the
 flowers
 For one short night, and then is seen no more !

244.

Heed not the Sunna, nor the law divine;
 If to the poor his portion you assign,
 And never injure one, nor yet abuse,
 I guarantee you heaven, and now some wine !

245.

Vexed by this wheel of things, that pets the
 base,
 My sorrow-laden life drags on apace;
 Like rosebud, from the storm I wrap me close,
 And blood-spots on my heart, like tulip, trace.

243. C. L. N. A. I. J. There are several variations of this.

244. C. L. N. A. B. I. J. See Koran, ii. 172 :
 "There is no piety in turning your faces to the east or

۲۴۳

ایدل همه اسباب جهان خواسته گیر
 باع طربت بسبزه آروسته گیر
 واتگاه بران سبزه شبی چون شب‌نم
 بنشسته و بامداد برخاسته گیر

۲۴۴

بنت مکن و فریضه حق بگذار
 وان لقمه که داری ز کسان باز مدار
 غیبت مکن و مجوی کسرا آزار
 هم وعده آن جهان منم باده بیار

۲۴۵

از گردشِ این زمانه دون پرور
 با صد غم و درد می‌برم عمر بسر
 چون عنجه بگلزارِ جهان با دلِ تنگ
 چون لاله ز باغِ دهر با خونِ جگر

west, but he is pious who believeth in God and disburseth his wealth to the needy," etc.

246.

Youth is the time to pay court to the vine,
To quaff the cup, with revellers to recline;
A flood of water once laid waste the earth,
Hence learn to lay you waste with floods of wine.

247.

The world is baffled in its search for Thee,
Wealth cannot find Thee, no, nor poverty;
Thou'rt very near us, but our ears are deaf,
Our eyes are blinded that we may not see!

248.

Take care you never hold a drinking bout
With an ill-tempered, ill-conditioned lout;
He'll make a vile disturbance all night long,
And vile apologies next day, no doubt.

246. C. N. A. I. J.

247. N. So Hafiz, Ode 355 (Brockhaus):

“How can our eyes behold Thee, as Thou art?”

۲۴۶

ایام جوانیست شراب اولیتر
 با خوش پسران باده ناب اولیتر
 این عالم فانی چو خرابست باب
 از باده در او مست و خراب اولیتر

۲۴۷

ای در طلب تو عالمی در شر و شور
 در پیش تو درویش و توانگر همه عور
 ای با همه در حدیث و گوش همه کر
 وی با همه در حضور و چشم همه کور

۲۴۸

با سفلهء تند خوی و بیعقل و وقار
 زینهار مخور باده که رنج آرد بار
 بدمستی و شور و عریده در شب عیش
 درد سر و عذر خواهیش روزِ خمار

248. C. L. N. A. I. J. In line 3 scan *badmastīyō*,
 and in line 4 *Khwāhtīyāsh*.

249.

The starry aspects are not all benign ;
Why toil then after vain desires, and pine
To lade thyself with load of fortune's boons,
Only to drop it with this life of thine ?

250.

O comrades ! here is filtered wine, come drink !
Pledge all your charming sweethearts, as you
drink ;
'Tis the grape's blood, and this is what it
says,
"To you I dedicate my life-blood ! drink !"

251.

Are you depressed ? then take of *bang* one grain,
Of rosy grape-juice take one pint or twain ;
Sufis, you say, must not take this or that,
Then go and eat the pebbles off the plain !

249. C. L. N. A. I. J.

250. C. L. N. A. I. J.

251. N. In lines 1 and 2 scan *yakjäwăkî* and *mă-*

۲۴۹

چون نیست ز اختر آنکه رو داد قرار
چندین ز پئی مرادِ دل رنج مدار
هان تا ننهی بر دلِ خود چندین بار
بگذاشتن و گذاشتن است آخر کار

۲۵۰

جانا می صافِ نا مشوش میخور
بر یادِ بتانِ نغزِ دلکش می خور
می خونِ رز است و رز ترا میگوید
خون بر تو حلال کرده ام خوش می خور

۲۵۱

دلتنگ شوی یکجَوکی بنگِ بخور
یا یلکِ منکی بادهء گلرنگِ بخور
صوفی شدهء این بخوری آن فخوری
در خورد تو سنگست برو سنگِ بخور

nāki, *ak* being the diminutive, and *yā* the *yā i tankir*, displacing the *izāfat*: Lumsden, ii. 269 (?). *Bang*, a narcotic, made of hemp.

252.

I saw a busy potter by the way
 Kneading with might and main a lump of clay ;
 And, lo ! the clay cried, "Use me gently, pray,
 I was a man myself but yesterday!"

253.

Oh ! wine is richer than the realm of Jam,
 More fragrant than the food of Miriam ;
 Sweeter are sighs that drunkards heave at
 morn
 Than strains of Bu Sa'íd and Bin Adham.

254.

Deep in the rondure of the heavenly blue,
 There is a cup, concealed from mortals' view,
 Which all must drink in turn; O sigh not then,
 But drink it boldly, when it comes to you !

252. C. L. N. A. B. I. J. *Hál*, ecstasy.

253. C. L. N. A. I. J. Abu Sa'íd Abu'l Khair and Ibrahím Bin Adham are both mentioned in the *Nafahát*

۲۵۲

دي كوزه گري بدیدم اندر بازار
 بر تازۀ گلي لكده مي زد بسيار
 وان گل بزبان حال با وي میگفت
 من همچو تو بوده ام مرا نيكو دار

۲۵۳

يکجرعه مي از مملکتِ جم خوشتر
 بويِ قدح از غدایِ مريم خوشتر
 آه سكري ز سينهء خماري
 از نالهء بو سعيد و ادهم خوشتر

۲۵۴

در دائرهء سپهر ناپیدا غور
 جاميست که جمله را چشانيد بدور
 نوبت چو بدور تو رسد آه مکن
 مي نوش بخوشدلی که دورست بجور

ul-Uns. 'Miriam's food.' See Koran, xix. 24. Note *izáfat* dropped after silent *he*.

254. C. L. A. I. J. *Jawr*, 'a bumper.'

255.

Though you should live to four, or forty score,
Go hence you must, as all have gone before ;

Then, be you king, or beggar of the streets,
They'll rate you all the same, no less, no more.

256.

If you seek Him, abandon child and wife,
Arise, and sever all these ties to life ;

All these are bonds to check you on your
course.

Arise, and cut these bonds, as with a knife.

257.

O heart ! this world is but a fleeting show,
Why should its empty griefs distress thee so ?

Bow down, and bear thy fate, the eternal pen
Will not unwrite its roll for thee, I trow !

255. L.

256. L. B. So *Gulshan i Ráz*, l. 944.

۲۵۵

عمر تو چه دو صد و چه سیصد چه هزار
 زمین کهنه سرا برون برندت ناچار
 گر بادشهی و گر گدای بازار
 این هر دو بیک نرخ بود آخر کار

۲۵۶

اورا خواهی زن و فرزند ببر
 مردانه در از خویش و پیوند ببر
 هر چیز که هست بند راهست ترا
 با بند چگونه ره روی بند ببر

۲۵۷

ایدل چو حقیقت جهانست مجاز
 چندین چه خوری توغم ازین رنج دراز
 تن را بقضا سپار و با درد بساز
 کین رفته قلم ز بهر تو ناید باز

257. L. N. B. The 'pen' is that with which Allah writes his decrees.

258.

Who e'er returned of all that went before,
To tell of that long road they travel o'er ?

Leave naught undone of what you have to do,
For when you go, you will return no more.

259.

Dark wheel ! how many lovers thou hast slain,
Like Mahmud and Ayáz, O inhumane !

Come, let us drink, thou grantest not two lives,
When one is spent, we find it not again.

260.

Illustrious Prophet ! whom all kings obey,
When is our darkness lightened by wine's ray ?

On Sunday, Monday, Tuesday, Wednesday,
Thursday,

Friday, and Saturday, both night and day !

258. C. N. L. A. I. J. *Āmāddāyē, yā i tankīr.*

259. I. N. Mahmud, the celebrated king of Ghazni,
and Ayáz his favourite. Scan *wāyáz (alif i wasl)*.

۲۵۸

از جمله رفتگان این راهِ دراز
 باز آمده کو که بجا گوید راز
 زینهار درین سراچه از رویِ مجاز
 چیزی نگذاری که نمیآئی باز

۲۵۹

این چرخ که با کسی نمیگوید راز
 کشته بستم هزار محمود و ایاز
 میخور که بکس عمر دو باره ندهد
 هر کس که شد از جهان نمیآید باز

۲۶۰

ای بر همه سرورانِ عالم فیروز
 دانی که چه وقت می بود روح افروز
 یکشنبه و دو شنبه و سه شنبه و چار
 پنجشنبه و آدینه و شنبه شب و روز

260. C. L. N. A. I. J. The *jim* in *panjshamba* is dropped in scanning. See Bl., Prosody, p. 10. In line 4 note silent *he* in *shauba* scanned long as well as short.

261.

O turn away those roguish eyes of thine!
Be still! seek not my peace to undermine!

Thou say'st, "Look not." I might as well
essay

To slant my goblet, and not spill my wine.

262.

In taverns better far commune with Thee,
Than pray in mosques, and fail Thy face to see!

O first and last of all Thy creatures Thou;
'Tis Thine to burn, and Thine to cherish me!

263.

To wise and worthy men your life devote,
But from the worthless keep your walk remote;

Dare to take poison from a sage's hand,
But from a fool refuse an antidote.

261. N. Line 4, a proverb denoting an impossibility.

262. C. L. N. A. B. I. J. This is clearly an address

۲۶۱

ای خوش پسرِ غمزه‌گرِ رنگِ آمیز
 بنشین و هزار فتنه بنشان و مخیز
 تو حکم همی‌کفی که در من منکر
 این حکم چنان بود که کج دار و مریز

۲۶۲

با تو بخرابات اگر گویم راز
 به زانکه کنم بیتو بمحراب نماز
 ای اول و آخر همه خلقتان تو
 خواهی تو مرا بسوز و خواهی بنواز

۲۶۳

با مردم پاکباز و عاقل آمیز
 از نا اهلان هزار فرسنگ گریز
 گر زهر دهد ترا خردمند بنوش
 ورنه نوش دهد ز دست نا اهل بریز

to the Deity.

263. L. N. Line 2 is in metre 17.

264.

I flew here, as a bird from the wild, in aim
Up to a higher nest my course to frame ;

But, finding here no guide who knows the way,
Fly out by the same door where through I
came.

265.

He binds us in resistless Nature's chain,
And yet bids us our natures to restrain ;

Between these counter rules we stand perplexed,
“ Hold the jar slant, but all the wine retain.”

266.

They go away, and none is seen returning,
To teach that other world's recondite learning ;

'Twill not be shown for dull mechanic
prayers,
For prayer is naught without true heartfelt
yearning.

264. C. L. N. A. I. J.

265. L. N. In line 3 scan *nāhyāsh*. So Lord
Brooke in “ Mustapha ”; Ward's English Poets, i. 370.

۲۶۴

بازی بُودم پریده از عالمِ راز
تا بو که رسم من از نشیبی بفراز
اینجا چو نیافتم کسی محرمِ راز
زان در که در آمدم برون رفتم باز

۲۶۵

حکمی که از او محال باشد پرهیز
فرموده و امر کرده کزوی بگریز
آنگاه میان امر و نهیش عاجز
درمانده جهانیان که کج دار و مریز

۲۶۶

رفتند وز رفتگان یکی نامد باز
تا با تو بگوید سخن از پردهء راز
کارت ز نیاز میکشاید نه نماز
بازیچه بُود نماز بی صدق و نیاز

266. C. L. N. A. I. The *formal* prayers of Moslems are rather ascriptions of praise, and repetitions of texts, than petitions.

267.

Go to! Cast dust on those deaf skies, who spurn
Thy orisons and bootless prayers, and learn
 To quaff the cup, and hover round the fair;
Of all who go, did ever one return?

268.

Though Khayyam strings no pearls of righteous
 deeds,
Nor sweeps from off his soul sin's noisome
 weeds,
 Yet will he not despair of heavenly grace,
Secing that ONE as two he ne'er misreads.

269.

Again to tavern haunts do we repair,
And say "Adieu" to the five hours of prayer;
 Where'er we see a long-necked flask of wine,
We elongate our necks that wine to share.

267. C. L. N. A. B. I. J. An answer to the last.

268. C. L. N. A. B. I. J. *Tauhid*, or Unitarianism,
is the central doctrine of Islám. So Hafiz, Ode 465.

۲۶۷

رو بر سرِ افلاك جهانِ خاك انداز
 مي ميخورد و گردِ خوبرويان ميتاز
 چه جايِ عبادتست و چه جايِ نماز
 كز جمله روندگان يكي نامد باز

۲۶۸

گر گوهرِ طاعت نسفتم هرگز
 گردِ گنه از حهره نرفتم هرگز
 نو ميد نيم ز بارگاهِ كرم
 زيراكه يكي را دو نگفتم هرگز

۲۶۹

كرديم دگر شيوه رندي آغاز
 تكبير همي زنيم بر پنج نماز
 هر جا كه صراحي است مارا بيني
 گردن چو صراحي سوي آن كرده دراز

269. C. L. N. A. B. I. J. *Takbîr*, the formula "Allah akbar," in saying which the mind should be abstracted from worldly thoughts; hence "renunciation." Nicolas.

270.

We are but chessmen, destined, it is plain,
 That great chess player, Heaven, to entertain ;
 It moves us on life's chess-board to and fro,
 And then in death's box shuts up again.

271.

You ask what is this life so frail, so vain,
 'Tis long to tell, yet will I make it plain ;
 'Tis but a breath blown from the vasty deeps,
 And then blown back to those same deeps
 again !

272.

To-day to heights of rapture have I soared,
 Yea, and with drunken Maghs pure wine adored ;
 I am become beside myself, and rest
 In that pure temple, "Am not I your Lord ?"

270. L. N. B. *Hakikatí*, see Bl., Prosody 3.

271. C. L. N. A. I. J. Some MSS. read *naksh*.
 Deeps, *i.e.* the ocean of Not-being.

۲۷۰

ما لعبتگانیم و فلک لعبت باز
 از رویِ حقیقتی نه از رویِ مجاز
 باز بچه همکنیم بر نطعِ وجود
 رفتیم بصندوقِ عدم يك يك باز

۲۷۱

میرسیدی که چیست این نفسِ مجاز
 گر برگویم حقیقتش هست دراز
 نفسیست پدید آمده از دریائی
 و انگاه شده بقعر آن دریا باز

۲۷۲

ما عاشق و آشفته و مستیم امروز
 در کویِ مغان باده پرستیم امروز
 از هستیِ خویشتن بکلی رسته
 پیوسته بمحرابِ اَلستیم امروز

272. C. L. N. A. I. J. *Alasto birabbikum*, Allah's words to Adam's sons: Koran, vii. 171. So in Hafiz, Ode 43 (Brockhaus).

273.

My queen (long may she live to vex her slave!)
To-day a token of affection gave,
 Darting a kind glance from her eyes, she
 passed,
And said, "Do good and cast it on the wave!"

274.

I put my lips to the cup, for I did yearn
The hidden cause of length of days to learn;
 He leaned his lip to mine, and whispered low,
"Drink! for, once gone, you never will return."

275.

We lay in the cloak of Naught, asleep and still,
Thou said'st, "Awake! taste the world's good
 and ill;"
 Here we are puzzled by Thy strange com-
 mand,
From slanted jars no single drop to spill.

273. L. N. Meaning, hope nót for a return to your love. *Někúyey*, "a good act," *ya* conjunctive and *yá* i *tankir*. Vullers, p. 250.

۲۷۳

معشوق که عمرش چو غم باد دراز
 امروز بنو تَلَطْفی کرد آغاز
 بر چشم من انداخت دمی چشم و رفت
 یعنی که نکوئی کن و در آب انداز

۲۷۴

لب بر لبِ کوزه بدم از غایتِ آز
 تا زو طلبم واسطهٔ عمرِ دراز
 لب بر لبِ من نهاد و می گفت براز
 می خور که بدین جهان نمی آئی باز

۲۷۵

در کُتَمِ عدم خفته بدم گفتم خیز
 دارد بجهان دور جهان شورانگیز
 و اکنون که بفزمان تو ام حیرانم
 القصه چنان دار که کج دار و مریز

274. C. L. A. B. I. J. Some MSS. give line 4 differently.

275. L. Naught, i.e. Not-being. See note to No. 183.

276.

O Thou! who know'st the secret thoughts of all,
In time of sorest need who adest all,
Grant me repentance, and accept my plea,
O Thou who dost accept the pleas of all!

277.

I saw a bird perched on the walls of Tús,
Before him lay the skull of Kai Kawús,
And thus he made his moan, "Alas, poor king!
Thy drums are hushed, thy 'larums have rung
truce."

278.

Ask not the chances of the time to be,
And for the past, 'tis vanished, as you see;
This ready-money breath set down as gain,
Future and past concern not you or me.

276. C. L. N. A. I. J. Note *tashdid* on *rabb* dropped.

277. C. L. N. A. Tús was near Nishapúr.

۲۷۶

ای واقفِ اسرارِ ضمیرِ همه کس
 در حالتِ عجزِ دستگیرِ همه کس
 یا رب تو مرا توبه ده و عذر پذیر
 ای توبه‌ده و عذرپذیرِ همه کس

۲۷۷

مرغی دیدم نشسته بر باره طوس
 در پیش نهاده کلاه کیکاؤس
 با کلاه همیگفت که افسوس افسوس
 کو بابکِ جرسها و کجا ناله کوس

۲۷۸

از حادثهء زمانه آینده می‌رس
 وز هرچه رسد چو نیست پائنده می‌رس
 این یکدمه نقد را غنیمت میدان
 از رفته میندیش وز آینده می‌رس

278. C. L. N. A. I. J. In line 1 note *izáfat* dropped after silent *he*. Compare Horace's Ode to Leuconoe.

279.

What launched that golden orb his course to
run,

What wrecks his firm foundations, when 'tis
done,

No man of science ever weighed with scales,
Nor made assay with touchstone, no, not one!

280.

I pray thee to my counsel lend thine ear,

Cast off this false hypocrisy's veneer ;

This life a moment is, the next all time,
Sell not eternity for earthly gear !

281.

Ofttimes I plead my foolishness to Thee,

My heart contracted with perplexity ;

I gird me with the Magian zone, and why ?
For shame so poor a Musulman to be.

279. L. The vanity of science.

280. C. L. N. A. B. I. Note *rá* separated from its
noun, as before. Vullers, p. 173.

۲۷۹

آغازِ دوانِ گشتنِ آن زرین طاس
و الجمار خرابیِ چنین نیکِ آس
دانسته نمیشود بمعیارِ عقول
سنجیده نمیشود بمقیاسِ قیاس

۲۸۰

پندی دهمت اگر بمن داری گوش
از بهرِ خدا جامهء تزویرِ مپوش
عقبی همه ساعتست و دنیا یکدم
از بهرِ دمی ملکِ ابدرا مفروش

۲۸۱

تا چند کنم عرضهء نادانیِ خویش
بگرفت دلِ من از پریشانیِ خویش
زَنارِ مغانه بر میانِ خواهم بست
دانی ز چه از ننگِِ مسلمانیِ خویش

281. C. L. N. A. I. J. In line 1 scan *nádáníyī*,
dissolving the long *yá*.

282.

Khayyam! rejoice that wine you still can pour,
And still the charms of tulip cheeks adore ;

You'll soon not be, rejoice then that you are,
Think how 'twould be in case you were no
more !

283.

Once, in a potter's shop, a company
Of cups in converse did I chance to see,

And lo ! one lifted up his voice, and cried,
“ Who made, who sells, who buys this crockery ?

284.

Last night, as I reeled from the tavern door,
I saw a sage, who a great wine-jug bore ;

I said, “ O Shaikh, have you no shame ? ”

Said he,

“ Allah hath boundless mercy in his store.”

282. C. L. N. A. B. I. J.

283. C. L. N. A. B. I. J. Men's speculations.

284. C. L. N. A. I. J. *Sar mast*, a compound,

۲۸۲

خیام اگر ز باده مستی خوش باش
 با لاله رخی اگر نشستی خوش باش
 چون آخر کار نیست خواهی بودن
 انگار که نیستی چو هستی خوش باش

۲۸۳ ✓

در کارگه کوزه‌گری رفتم دوش
 دیدم دو هزار کوزه گویا و خموش
 ناگاه یکی کوزه برآورد خروش
 کو کوزه‌گر و کوزه‌خر و کوزه فروش

۲۸۴ ✓

سر مست بمیخانه گذر کردم دوش
 پیری دیدم مست و سبویی بر دوش
 گفتم ز خدا شرم نداری ای پیر
 گفتا کرم از خداست رو باده بنوش

hence *izáfat* omitted. *Saboyey*, *hamza* (for conjunctive *yá*) followed by *yá i tankir*. See Lumsden, ii. 269.

285.

Life's fount is wine, Khizer its guardian,
I, like Elias, find it where I can ;
'Tis sustenance for heart and spirit too,
Allah himself calls wine " a boon to man."

286.

Though wine is banned, yet drink, for ever
drink !
By day and night, with strains of music drink !
Where'er thou lightest on a cup of wine,
Spill just one drop, and take the rest, and
drink !

287.

Although the creeds number some seventy-
three,
I hold with none but that of loving Thee ;
What matter faith, unfaith, obedience, sin ?
Thou'rt all we need, the rest is vanity.

285. C. L. N. A. I. J. Koran, ii. 216. Elias discovered the water of life.

286. C. L. N. A. I. J. To spill a drop is a sign

۲۸۵

می را که خضر خجسته دارد پاشش
 او آب حیاتبست و منم الیاسش
 من قوت دل و قوت روحش خوانم
 چون گفت خدا منافع للناسش

۲۸۶

می گرچه حرامست مدامش مینوش
 با نغمه و چنگ صبح و شامش مینوش
 جامی ز مئی لعل گرت دست دهد
 یکقطره رها کن و تماشش مینوش

۲۸۷

هفتاد و دو ملتند در دین کم و بیش
 از ملتها عشق تو دارم در پیش
 چه کفر و چه اسلام چه طاعت چه گناه
 مقصود توئی بهانه بردار از پیش

of liberality. Nicolas.

287. N. See note on Quatrain 194. Forms of faith are indifferent. See *Gulshan i Ráz*, p. 83.

288.

Tell one by one my scanty virtues o'er;
As for my sins, forgive them by the score;
Let not my faults kindle Thy wrath to flame;
By blest Muhammad's tomb, forgive once
more!

289.

Grieve not at coming ill, you can't defeat it,
And what far-sighted person goes to meet it?
Cheer up! bear not about a world of grief,
Your fate is fixed, and grieving will not cheat it.

290.

There is a chalice made with wit profound,
With tokens of the Maker's favour crowned;
Yet the world's Potter takes his masterpiece,
And dashes it to pieces on the ground!

288. L. N. B. *Rasûl-ullah*: the construction being Arabic, no *izâfat* is needed. Lumsden, ii., p. 251. Also ascribed to Zahîr ud-din Faryâbi.

۲۸۸

يك يلك هنرم بين و گنه ده ده بخش
 هر جرم كه رفت حُسْبَةً لِلّٰه بخش
 از باد و هوا آتش كين را مفروز
 ما را بسرِ خاكِ رَسُولِ آلله بخش

۲۸۹

غم چند خوری ز كارِ نا آمده پیش
 رنجست نصیب مردمِ دوراندیش
 خوش باش و جهان تنگ مکن بر دلِ خویش
 کز خوردنِ غم قضا نگرده کم و بیش

۲۹۰

جامیست كه عقلِ آفرین می زندش
 صد بوسه ز مهرِ بر جبین می زندش
 این كوزه گر دهرِ چنین جامِ لطیف
 می سازد و باز بر زمین می زندش

289. L. Line 2 is a question.

290. C. L. A. I. J. So Job: "Is it good unto Thee that Thou shouldest despise the labour of Thine hands?"

291.

In truth wine is a spirit thin as air,

A limpid soul in the cup's earthen ware ;

No dull dense person shall be friend of mine
Save wine-cups, which are dense and also rare.

292.

O wheel of heaven ! no ties of bread you feel,

No ties of salt, you flay me like an eel !

A woman's wheel spins clothes for man and
wife,

It does more good than you, O heavenly wheel !

293.

Did no fair rose my paradise adorn,

I would make shift to deck it with a thorn ;

And if I lacked my prayer-mats, beads, and
Shaikh,

'Those Christian bells and stoles I would not
scorn.

291. L. N. B. *Láyik* *man* : *izáfat* omitted
because of the intervening words. Lumsden, ii., 250.

292. C. L. N. A. I. J.

۲۹۱

می در قدح انصاف که جانست لطیف
 در کالبد شیشه روانست لطیف
 لایق نبود هیچ گران همدم من
 جز ساغر باده کان گرانست لطیف

۲۹۲

ای چرخ فلک نه نان شناسی نه نمک
 پیوسته مرا برهنه سازی چو سمک
 از چرخ زنی دو شخص پوشیده شود
 پس چرخ زنی به از تو ای چرخ فلک

۲۹۳

گر گل نبود نصیب ما خار اینک
 ورنور بما نمیرسد تار اینک
 ورنسجه و سجاده و شیخی نبود
 ناقوس و کلیسیا و زنار اینک

293. C. L. N. A. I. (under *Te*). Line 2 is omitted in the translation. So Pope :

“For forms and creeds let graceless zealots fight.”

294.

“ If heaven deny me peace and fame,” I said,
“ Let it be open war and shame instead ;
The man who scorns bright wine had best
beware,
I’ll arm me with a stone, and break his head !”

295.

See ! the dawn breaks, and rends night’s canopy :
Arise ! and drain a morning draught with me !
Away with gloom ! full many a dawn will
break
Looking for us, and we not here to see !

296.

O you, who tremble not at fires of hell,
Nor wash in water of remorse’s well,
When winds of death shall quench your vital
torch,
Beware lest earth your guilty dust expel.

294. C. L. N. A. I. J.

295. C. L. N. A. I. J. *Bisýár*, ‘frequently.’

۲۹۴

گر صلحِ دنیا بم ز فلکِ جنگِ اینک
 ورنامِ نکو نباشدم ننگِ اینک
 جامِ می لعلِ ارغوانِ رنگِ اینک
 آنکس که نمِ خورد سر و سنگِ اینک

۲۹۵

هین صبحِ دمید و دامنِ شب شد چاک
 برخیز و صبوح کن چرائیِ غمناک
 می نوش دلا که صبحِ بسیار دمد
 اوروں بها کرده و ما روی بخاک

۲۹۶

از آتشِ آخرتِ نمداریِ باک
 در آبِ ندامت نشدی هرگز پاک
 چون بادِ اجل چراغِ عمرت بکشد
 ترسم که ترا ز ننگِ نپه یرد خاک

296. L. Possibly written by some pious reader as an answer to Khayyam's scoffs. See note on Quatrain 223.

297.

This world a hollow pageant you should deem ;
All wise men know things are not what they
 seem ;

Be of good cheer, and drink, and so shake off
This vain illusion of a baseless dream.

298.

With maids stately as cypresses, and fair
As roses newly plucked, your wine-cups share,
Or e'er Death's blasts shall rend your robe
 of flesh
Like yonder rose leaves, lying scattered there !

299.

Cast off dull care, O melancholy brother !
Woo the sweet daughter of the grape, no other ;
The daughter is forbidden, it is true,
But she is nicer than her lawful mother !

297. L. N. All earthly existence is "*Maya*."

298. C. L. N. A. I. J. The Lucknow commentator
says *dáman i gul* means the maid's cheek.

۲۹۷

این صورتِ کونِ جمله نقشست و خیال
عارف نبود هر که ندارد این حال
بنشین قدحِ باده بنوش و خوشباش
فارغ شو ازین نقش و خیالاتِ محال

۲۹۸

با سرو قدی تازه تر از خرمنِ گل
از دست مده جامِ می و دامنِ گل
زان پیش که ناگه شود از بادِ اجل
پیراهنِ عمرِ تو چو پیراهنِ گل

۲۹۹

در سر مگذار هیچ سودایِ محال
می خور همه سال ساغرِ مالا مال
با دخترِ رز نشین و عیشی میکن
دخترِ بحرام به که مادر بحلال

299. N. "Daughter of the grape," i.e. wine, a translation of an Arabic phrase.

300.

My love shone forth, and I was overcome,
My heart was speaking, but my tongue was
dumb ;

Beside the water-brooks I died of thirst.
Was ever known so strange a martyrdom ?

301.

Give me my cup in hand, and sing a glee
In concert with the bulbuls' symphony ;

Wine would not gurgle as it leaves the flask,
If drinking mute were right for thee and me !

302.

The "Truth" will not be shown to lofty thought,
Nor yet with lavished gold may it be bought ;

But, if you yield your life for fifty years,
From words to "states" you may perchance be
brought.

300. N. *Dil rubáyé*, 'that well-known charmer.'
Lumsden, ii. 142. *Pur sukhan*. See note on No. 227.

301. C. L. N. A. I. J.

۳۰۰

عشقي بکمال و دلربائي بجمال
 دل پر سخن و زبان ز گفتن شده لال
 زين نادره تر که دید يا رب بجهان
 من تشنه و پيش من روان آب زلال

۳۰۱

می هر کف من نه و بر آور غلغل
 با نالهء عندلیب و صوتِ بلبل
 بی نغمه اگر روا بُدی می خوردن
 می از سرِ شیشه مینکردی قلقل

۳۰۲

اسرارِ حقیقت نشود حل بسوال
 نه نیز به درباختنِ نعمت و مال
 تا جان نکني و خون خوری مِ پنجه سال
 از قال ترا ره نه نمایند بحال

302. L. Line 3, literally, "Unless you dig up your soul, and eat blood for fifty years." 'States' of ecstatic union with the 'Truth,' or Deity of the Mystics.

303.

I solved all problems, down from Saturn's
wreath

Unto this lowly sphere of earth beneath,
And leapt out free from bonds of fraud
and lies,

Yea, every knot was loosed, save that of death!

304.

Peace! the eternal "Has been" and "To be"
Pass man's experience, and man's theory;
In joyful seasons naught can vie with wine,
To all these riddles wine supplies the key!

305.

Allah, our Lord, is merciful, though just;
Sinner! despair not, but His mercy trust!
For though to-day you perish in your sins,
To-morrow He'll absolve your crumbling dust.

303. C. L. A. I. J. *Hama*, *har*, and similar words,
are generally written without the *izáfat*. Lumsden, ii.,
249. See Bl., Prosody xii.

۳۰۳

از جرمِ جُضِیضِ خاك تا اوجِ زحل
 كردم همه مشكلاتِ گردون را حل
 بیرون جستم ز بندِ هر مگر و حیل
 هر سُد كشاده شد مگر بندِ اجل

۳۰۴

تا كي ز ابدِ حدیث و تا كي ز ازل
 بگذشت ز اندازه من علم و عمل
 هنگامِ طربِ شراب را نیست بدل
 هر مشكل را شراب گرداند حل

۳۰۵

از خالقِ كردگار و از ربِّ رحیم
 نومید مشو بجرمِ عصیانِ عظیم
 گر مست و خراب مرده باشی امروز
 فردا بخشد بر استخوانهایِ رمیم

304. C. L. A. B. I. J.

305. C. L. N. A. I. J. A very Voltairean quatrain.

306.

Your course annoys me, O ye wheeling skies !
Unloose me from your chain of tyrannies !

If none but fools your favours may enjoy,
Then favour me,—I am not very wise !

307.

O City Mufti, you go more astray
Than I do, though to wine I do give way ;

I drink the blood of grapes, you that of men :
Which of us is the more bloodthirsty, pray ?

308.

'Tis well to drink, and leave anxiety
For what is past, and what is yet to be ;

Our prisoned spirits, lent us for a day,
A while from reason's bondage shall go free !

306. C. L. N. A. I. J.

307. C. L. N. A. I. J. Alluding to the selling of
justice by Muftis.

۳۰۶

ای چرخ ز گردش تو خرسند نیّم
 آزادم کن که لایق بند نیّم
 گرمیل تو با بیخرد و نادانست
 من نیز چنان اهل و خردمند نیّم

۳۰۷

ای مفتی شهر از تو پر کارتریم
 با این همه مستی از تو هشیارتریم
 تو خون کسان خوری و ما خون رزان
 انصاف بده کدام خو بخوارتریم

۳۰۸

آن به که بجام باده دل شاد کنیم
 وز آمده و گذشته کم یاد کنیم
 وین عاریتی روان زندانی را
 یک لحظه ز بند عقل آزاد کنیم

308. C. L. N. A. I. J. 'Ārīyātī rawān, "this borrowed soul."

309.

When Khayyam quittance at Death's hand
receives,
And sheds his outworn life, as trees their leaves,
Full gladly will he sift this world away,
Ere dustmen sift his ashes in their sieves.

310.

This wheel of heaven, which makes us all afraid,
I liken to a lamp's revolving shade,
The sun the candlestick, the earth the shade,
And men the trembling forms thereon portrayed.

311.

Who was it that did mix my clay? Not I.
Who spun my web of silk and wool? Not I.
Who wrote upon my forehead all my good,
And all my evil deeds? In truth not I.

309. C. L. N. A. I. J.

310. C. L. N. A. B. I. *Fánús i kھیál*, a magic or Chinese lantern.

۳۰۹

آن لحظه که از اجل گریزان گرم
 چون برگ ز شاخ عمر ریزان گرم
 عالم بنشاط دل بغربال کنیم
 زان پیش که خاکِ خاکبیزان گرم

۳۱۰

این چرخِ فلک که ما درو حیرانیم
 فانوسِ خیال ازو مثالی دانیم
 خورشید چراغدان و عالم فانوس
 ما چون صوریم کاندراو گردانیم

۳۱۱

از آب و گلم سرشته من چکنم
 وین پشمِ رقص تو رشته من چکنم
 هر نیک و بدی که آید از ما بوجود
 تو بر سر من نوشته من چکنم

311. C. L. N. A. I. In line 2 the rhyme shows the word to be *rishtai*, not *rushtai*.

312.

O let us not forecast to-morrow's fears,
But count to-day as gain, my brave compeers!
To-morrow we shall quit this inn, and march
With comrades who have marched seven thousand years.

313.

Ne'er for one moment leave your cup unused!
Wine keeps heart, faith, and reason too, amused;
Had Iblis swallowed but a single drop,
To worship Adam he had ne'er refused!

314.

Come, dance! while we applaud thee, and adore
Thysweet Narcissus eyes, and grape-juice pour;
A score of cups is no such great affair,
But 'tis enchanting when we reach three score!

312. C. L. N. A. I. J. Badáúni (ii. 337) says the creation of Adam was 7000 years before his time. Compare Hafiz, *Rubá'i*, 10.

۳۱۲

ای دوست بیا تا غم فردا بخوریم
 وین یکدمه عمر را غنیمت شمیریم
 فردا که ازین دیر کهن در گذریم
 با هفت هزار سالگان هم سفریم

۳۱۳

بی باده مباش تا توانی یکدم
 کز باده شود عقل و دل و دین
 ابلیس اگر باده بخوردی یکدم
 کردی دو هزار سجده پیشِ آدم

۳۱۴

بر خیز و بکوب پای تا دست زنیم
 می در نظرِ نرگسِ سرمست زنیم
 در بیست زدن ذوق ندارد چندان
 ذوقِ عجب آن بود که در شبست زتیم

313. C. L. (in part) N. A. I. J. See Koran, ii. 31.

314. N. Narcissus eyes, *i.e.* languid.

315.

I close the 'door of hope in my own face,
Nor sue for favours from good men, or base;
I have but ONE to lend a helping hand,
He knows, as well as I, my sorry case.

316.

Ah! by these heavens, that ever circling run,
And by my own base lusts I am undone,
Without the wit to abandon worldly hopes,
And wanting sense the world's allures to shun!

317.

On earth's green carpet many sleepers lie,
And hid beneath it others I desory;
And others, not yet come, or passed away,
People the desert of Nonentity!

315. C. L. N. A. I. J. A "*Háliya*" quatrain,
lamenting his own condition.

316. C. L. N. A. I. J.

۳۱۵

بر خود درِ کام و آرزو در بستم
وز منتِ هر ناکس و کس و رستم
جز دوستِ چو کس نیست که گیرد دستم
من دانم و او چنانکه هستم هستم

۳۱۶

پیوسته ز گردشِ فلک غمگینم
با طبعِ خسیسِ خویشتن در کینم
علمی نه که از سرِ جهان بر خیزم
عقلی نه که فارغ ز جهان بنشینم

۳۱۷

بر مفرشِ خاکِ خفتگان می بینم
در زیرِ رهبریِ نهفتگان می بینم
چندانکه بصرایِ عدم میثگرم
نا آمدگان و رفتگان می بینم

317. C. L. N. A. I. J. The sleepers on the earth are those sunk in the sleep of superstition and ignorance.

318.

Sure of Thy grace, for sins why need I fear?
 How can the pilgrim faint whilst Thou art near?
 On the last day Thy grace will wash me white,
 And make my "black record" to disappear.

319.

Think not I dread from out the world to hie,
 And see my disembodied spirit fly;
 I tremble not at death, for death is true,
 'Tis my ill life that makes me fear to die!

320.

Let us shake off dull reason's incubus,
 Our tale of days or years cease to discuss,
 And take our jugs, and plenish them with
 wine,
 Or e'er grim potters make their jugs of us!

318. C. L. N. A. I. J. *Am* is usual after silent *he*, not after *waw*. Lumsden, ii. 72. See Koran, xiii. 47.

319. C. L. N. A. I. J. 'Death is true,' *i.e.* a certainty. So Sir Philip Sidney (after M. Aurelius),

۳۱۸

با رحمتِ تو من از گنه ناندیشم
 با توشهء تو ز رنجِ ره ناندیشم
 گر لطفِ تو ام سفید رو گرداند
 یکذره ز تاهمهء سیه ناندیشم

۳۱۹

تا ظنِ نبری که از جهان میترسم
 وز مردن و از رفتنِ جان میترسم
 مردن چو حقیقتست زان باکم نیست
 چون نیکِ نزیستم ازان میترسم

۳۲۰

تا چند اسیرِ عقلِ هر روزه شویم
 در ده ~~چه~~ صد ساله چه یکروزه شویم
 در ده تو بکاسه می ازان پیش که ما
 در کارگه کوزه گران کوزه شویم

“Since Nature’s works be good, and death doth serve
 As Nature’s work, why should we fear to die?”

320. C. L. N. A. B. I. J. *Har roza*, an adjective.

321.

How much 'more wilt thou chide, O raw divine,
For that I drink, and am a libertine ?

Thou hast thy weary beads, and saintly show,
Leave me my cheerful sweetheart, and my wine !

322.

Against my lusts I ever war, in vain,
I think on my ill deeds with shame and pain ;

I trust 'Thou wilt assoil me of my sins,
But even so, my shame must still remain.

323.

In these ~~two~~ twin compasses, O Love, you see
One body with two heads, like you and me,

Which wander round one centre, circlewise,
But at the last in one same point agree.

321. C. L. N. A. I. J.

322. C. L. N. A. B. I.

323. C. L. N. A. I. Mr. Fitzgerald quotes a similar

۳۲۱

تا چند ملامت کنی ای زاهد خام
 ما رند خراباتی و مستیم مدام
 تو در غم تسبیح و ریا و تلبیس
 ما با می و معشوقه مدامیم بکام

۳۲۲

با نفس همیشه در نبردم چکنم
 وز کرده خویشتن بدردم چکنم
 گیرم که ز من در گذرانی بکرم
 زان شرم که دیدی که چه کردم چکنم

۳۲۳

جان من و تو نمونه پرگاریم
 سرگرچه هر کرده ایم یکتا داریم
 بر نقطه روانیم کنون دایره وار
 تا آخر کار سر بهم باز آیم

figure used by the poet Donne, for which see Ward's "English Poets," i. 562. The two heads are the points of the compasses.

324.

We shall not stay here long, but while we do,
'Tis folly wine and sweethearts to eschew ;

Why ask if earth etern or transient be ?
Since you must go, it matters not to you.

325.

In reverent sort to mosque I wend my way,
But, by great Allah, it is not to pray ;

No! but to steal a prayer-mat! When 'tis
worn,
I go again, another to purvey.

326.

No more let fate's annoys our peace consume,
But let ~~us~~ rather rosy wine consume ;

The world ~~our~~ murderer is, and wine its
blood,
Shall we not then that murderer's blood con-
sume ?

324. C. L. N. A. B. I. J.

325. C. L. N. A. B. I. J. To "steal a prayer-mat"

۳۲۴

چون نیبست مقام ما درین دیر مقیم
 پس بی می و معشوق خطائست عظیم
 تا کی ز قدیم و محدث ای مرد حکیم
 چون من رفتم جهان چه محدث چه قدیم

۳۲۵

در مسجد اگرچه با نیاز آمده ام
 حقا که نه از بهر نماز آمده ام
 روزی اینجا سجادهء دزدیدم
 آن کهنه شدست باز باز آمده ام

۳۲۶

دیگر غم این گردش گردون نخوریم
 جز بادهء ~~طلب~~ صاف گلگون نخوریم
 می خون جهانست و جهان خونی ما
 ما خون دل خونی خود چون نخوریم.

is to pray to be seen of men.—Nicolas. A satire on some hypocrite, perhaps himself.

326. L. N. See Koran, ii. 187.

327.

For thee I vov to cast repute away,
 And, if I shrink, the penalty to pay ;
 Though life might satisfy thy cruelty,
 'Twere naught, I'll bear it till the judgment-day !

328.

In Being's rondure do we stray belated,
 Our pride of manhood humbled and abated ;
 Would we were gone ! long since have we
 been wearied
 With this world's griefs, and with its pleasures
 sated.

329.

The world ~~is~~ false, so I'll be false as well,
 And with bright wine, and gladness ever dwell !
 They say, " May Allah grant thee penitence !"
 He grants it not, and did he, I'd rebel !

327. C. L. N. A. B. I. Note *izáfat* dropped after silent *he*, and *rá* separated from its noun.

328. L. N.

۳۲۷

در عشقِ تو صد گونه ملامت بکشم
 و بر بشکنم این عهدِ غرامت بکشم
 گر عمر وفا کند جفاهایِ ترا
 باری کم از آنکه تا قیامت بکشم

۳۲۸

در دایرهء وجود دیر آمده ایم
 و ز پایهء مردمی بزیر آمده ایم
 چون عمر نه بر مراد ما میگذرد
 ای کاش سر آمدی که سیر آمده ایم

۳۲۹

دنیا ~~خو فناست~~ من بجز فن نکنم
 جز یادِ ~~تسلط~~ تو می روشن نکنم
 گویند مرا که ایزدت توبه دهد
 او خود ندهد و بر بدهد من نکنم

329. C. L. N. A. B. I. J. Note the pun on *fana*, 'illusion,' and *fan*, 'art, fraud.'

330.

When Death shall tread me down upon the
plain,
And pluck my feathers, and my life-blood drain,
Then mould me to a cup, and fill with wine;
Haply its scent will make me breathe again.

331.

So far as this world's dealings I have traced,
I find its favours shamefully misplaced;
Allah be praised! I see myself debarred
From all its boons, and wrongfully disgraced.

332.

'Tis dawn, my heart with wine I will recruit,
And dash to bits the glass of good repute;
My long-extending hopes I will renounce,
And grasp long tresses, and the charming lute.

330. C. L. N. A. B. I. J.

331. C. L. N. A. I. ' *Alam hama*, &c., "states entirely

۳۳۰

در پایِ اجل چو من سرافکنده شوم
 در دستِ اجل چو مرغِ پرکنده شوم
 زینهار گلم بجز صراحی مکنید
 باشد که ببوی می دمی زنده شوم

۳۳۱

زینگونه که من کارِ جهان میبینم
 عالم همه رایگان بران می بینم
 سبحان الله بهر چه در مینگرم
 ناکامیِ خویش اندر آن می بینم

۳۳۲

صبح است دمی بر می گلرنگ ز نیم
 وین شیشهء نام و ننگ بر سنگ ز نیم
 دست از املِ درازِ خود باز کشیم
 در زلفِ دراز و دامنِ چنگ ز نیم

gratuitous." Write *barán* without a *madd*. BL., Prosody, p. 11. Compare Shakespear, Sonnet 66.

332. L. N. B.

333.

Though I had sinned the sins of all mankind,
 I know Thou would'st to mercy be inclined;
 Thou sayest, "I will help in time of need:"
 One needier than me where wilt Thou find?

334.

Am I a wine-bibber? What if I am?
 Gueber, or infidel? Suppose I am?
 Each sect miscalls me, but I heed them not,
 I am my own, and, what I am, I am.

335.

All my life long from drink I have not ceased
 And drink I will to-night on Kader's feast;
 And throw my arms about the wine-jar's neck
 And kiss its lip, and clasp it to my breast!

333. C. L. N. A. I. J. The *waw* in *'afw* is a consonant, and therefore takes *kasra* for the *izáfat*, without the intervention of conjunctive *yá*.

۳۳۳

گر من گنه روی زمین کردستم
 عفو تو امید است که گیرد دستم
 گفتم که بروز عجز دستت بگیرم
 عاجزتر ازین خواه کاکنون هستم

۳۳۴

گر من ز می مغانه مستم هستم
 و ر کافر و گبر و بت پرستم هستم
 هر طائفه بمن گمانی دارند
 من زان خودم چنانکه هستم هستم

۳۳۵

هشیار نبوده ام دی تا هستم
 امشب، شب قدرست و من امشب مستم
 لب بر لب جام و سینه بر سینه خم
 تا روز بگردن صراحی دستم

334. C. L. N. A. I. J. *Zan i khud* for *azán i khud*,
 "my own property."

335. C. L. N. A. I. J. *Kadr*, the night of power.
 Koran, xcvi. 1.

336.

I know what is, and what is not, I know
 The lore of things above, and things below;
 But all this lore will cheerfully renounce,
 If one a higher grade than drink can show.

337.

Though I drink wine, I am no libertine,
 Nor am I grasping, save of cups of wine;
 I scruple to adore myself, like you;
 For this cause to wine-worship I incline.

338.

To confidants like you I dare to say
 What mankind really are:—moulded of clay,
 Affliction's clay, and kneaded in distress,
 They taste the world awhile, then pass away.

336. L. N. B. Line 1, Being and Not-being, 'Grade,'
i.e. of learning.

337. C. L. N. A. I. J. A hit at the vain and

۳۳۶

من ظاهرِ نیستی و هستی دانم
 من باطنِ هر فراز و پستی دانم
 با اینهمه از دانشِ خود شرم باد
 گر مرتبهءِ و رایِ مستی دانم

۳۳۷

من باده خورم و لیکِ مستی نکنم
 الا بقدرِ درازدستی نکنم
 دانی غرضم ز می پرستی چه بود
 تا همچو تو خودشتن پرستی نکنم

۳۳۸

محرم هستی که با تو گویم یک دم
 کنزِ اول کارِ خود چه بودست آدم
 محنت زدهء سرشته اندر گلِ غم
 یکچند جهان بخورد و بر داشت قدم

covetous Mollas. Also ascribed to Anwari.

338. C. L. N. A. I. J. Note the archaic form *budast*.
 Bl., Prosody, p. 12. *Mihnat zadayé*, hamza for ya i tankir.

339.

We make the wine-jar's lip our place of prayer,
 And drink in lessons of true manhood there,
 And pass our lives in taverns, if perchance
 The time misspent in mosques we may repair.

340.

Man is the whole creation's summary,
 The precious apple of great wisdom's eye;
 The circle of existence is a ring,
 Whereof the signet is humanity.

341.

With fancies, as with wine, our heads we turn,
 Aspire to heaven, and earth's low trammels
 spurn;
 But, when we drop this fleshly clog, 'tis seen
 From dust we came, and back to dust return.

339. L. N. In line 4 scan *sawmă'ăhá*. This quatrain is probably mystical.

340. C. L. N. A. I. In line 3 scan *angashtăryast*.

۳۳۹

ما جايِ نمازي بلبِ خم كرديم
 خود را بمي لعل چو مردم كرديم
 در كوي خرابات مگر بتوان يافت
 آن عمر كه در صومعها گم كرديم

۳۴۰.

مقصود ز جمله آفرينش مايم
 در چشم خرد جوهر بينش مايم
 اين دائره جهان چو انگشتری است
 بي هيچ شكي نقش نگينش مايم

۳۴۱

ما كز هي بيخودی طربناك شدیم
 وز پایهء ذوق بر سر افلاك شدیم
 آخر همه ز الایش تن پاك شدیم
 از خاك بر آمديم و با خاك شدیم

Man is the microcosm. See *Gulshan i Ráz*, p. 15.

"The captain jewel of the carcanet."

341. L. N.

342.

If so it be that I did break the fast,
 Think not I meant it; no! I thought 'twas
 past;—

That day more weary than a sleepless night,—
 And blessed breakfast-time had come at last!

343.

I never drank of joy's sweet cordial,
 But grief's fell hand infused a drop of gall;
 Nor dipped my bread in pleasure's piquant
 salt,
 But briny sorrow made me smart withal!

344.

At dawn to tavern haunts I wend my way,
 And with distraught Kalendars pass the day;
 O Thou! who know'st things secret, and
 things known,
 Grant me Thy grace, that I may learn to pray!

342. L. N. *Roza khwardan*, "to avoid fasting."
 In line 2, for *bekhabar* read *bákhabar*.

343. C. L. N. A. I. Line 4, literally, "eat a

۳۴۲

من در رمضان روزه اگر میخوردم
تا ظن نبوی که با خبر میخوردم
از محنتِ روزه روزِ من چون شب بود
پنداشته بودم که سکر میخوردم

۳۴۳

هرگز بطرب شربتِ آبی نخوریم
تا از کفِ اندوه شرابی نخوریم
ثانی نزنیم در نمک هیچ گهی
تا از جگر خویش کبابی نخوریم

۳۴۴

هر روز پگاه در خرابات شوم
همراه قلندرانِ طامات شوم
چون عالمِ سر و الحقیات توی
توفیقم ده تا بمناجات شوم.

roast of my own liver."

344. C. L. N. A. I. J. *Khafiyat* means 'manifest,'
as well as 'concealed.' Lucknow commentator.

345.

The world's annoys I rate not at one grain,
So I eat once a day, I don't complain;
And, since earth's kitchen yields no solid food,
I pester no man with petitions vain.

346.

Never from worldly toils have I been free,
Never for one short moment glad to be !
I served a long apprenticeship to fate,
But yet of fortune gained no mastery.

347.

One hand with Koran, one with wine-cup dight,
I half incline to wrong, and half to right ;
The azure-marbled sky looks down on me
A sorry Moslem, yet not heathen quite.

345. C. L. N. A. I. J. In line 3 the *Alif* in *az* is not treated as an *Alif i wasl*. Bl., Pros. 10.

346. C. L. N. A. I. J. *Ek dam zadan*, 'For one moment.'

۳۴۵

یکجو غمِ ایام نداریم خوشیم
 گر چاشت بود شام نداریم خوشیم
 چون پخته بها نمیرسد از مطبخ
 از کس طمعِ خام نداریم خوشیم

۳۴۶

یکروز ز بندِ عالم آزاد نیم
 یکدم زدن از وجودِ خود شاد نیم
 شاگردیِ روزگار کردم بسیار
 در دورِ جهان هنوز استاد نیم

۳۴۷

یکدست بمصحفیم و یکدست بجام
 که نزدِ حلالیم و گهی نزدِ حرام
 ماثیم درین گنبدِ فیروزه رخام
 نی کافرِ مطلق نه مسلمانِ تمام

347. C. L. N. A. I. J. Khayyam here describes himself as *akratés* rather than *akolastos*. "*Video meliora proboque,*" &c.

348.

Khayyam's respects to Mustafa convey,
And with due reverence ask him to say,
Why it has pleased him to forbid pure wine,
When he allows his people acid whey ?

349.

Tell Khayyam, for a master of the schools,
He strangely misinterprets my plain rules ;
Where have I said that wine is wrong for all ?
'Tis lawful for the wise, but not for fools.

350.

My critics call me a philosopher,
But Allah knows full well they greatly err ;
I know not even what I am, much less
Why on this earth I am a sojourner !

348 and 349. L. These two quatrains are also found in Whalley's Moradabad edition. *Mustafa, i.e.* Muhammad. So Avicenna. See Renan, Averroes, 171.

۳۴۸

از من بر مصطفی رسانید سلام
 و انگاه بگوئید باعزاز تمام
 کای سیدِ هاشمی چرا دوغِ ترش
 در شرع حلالست و می نابِ حرام

۳۴۹

از من بر خیام رسانید سلام
 و انگاه بگوئید که خامیِ خیام
 من کی گفتم که می حرامست ولی
 بر پخته حلالست و بر خام حرام

۳۵۰

دشمن بغلط گفت که من فلسفیم
 ایزد داند که آنچه او گفت نیم
 لیکن چو درین غم آشیان آمده ام
 آخر کم از آن که من ندانم که کیم

850. C. L. A. I. J. *Filsafat* meant the Greek philosophy as cultivated by Persian rationalists, in opposition to theology. Renan, Averroes, p. 91.

351.

The more I die to self, I live the more,
 The more abase myself, the higher soar;
 And, strange! the more I drink of Being's
 wine,
 More sane I grow, and sober than before!

352.

Quoth rose, "I am the Yusuf flower, I swear,
 For in my mouth rich golden gems I bear:"
 I said, "Show me another proof." Quoth she,
 "Behold this blood-stained vesture that I wear!"

353.

I studied with the masters long ago,
 And long ago did master all they know;
 Hear now the end and issue of it all,
 From earth I came, and like the wind I go!

351. L. Clearly mystical.

352. L. B. Yusuf is the type of manly beauty.
 The yellow stamens are compared to his teeth. So Jámí,
 in "*Yusuf wa Zulaiikha*."

۳۵۱.

چندانکه ز خود نیستترم هستترم
 هرچند بلند پایه تر هستترم
 زین طرفه تر آنکه از شراب هستی
 هر لحظه که هشیارترم مستترم

• ۳۵۲

گل گفت که من یوسفِ مصرِ چمنم
 یاقوتِ گران مایهء پر زر دهنم
 گفتم چو تو یوسفی نشانی بنمای
 گفتا که بخون غرق مگر پیرهنم

۳۵۳

یکچند بکودکی باستاد شدیم
 یکچند باستادی خود شاد شدیم
 پایان سخن شنو که مارا چه رسید
 از خاک بر آمدیم و بر باد شدیم

353. L. B. Mr. Fitzgerald compares the dying exclamation of Nizám ul-Mulk, "I am going in the hands of the wind!" *Mantik ut Tair*, l. 4620.

354.

Death finds us soiled, though we were pure at
birth;

With grief we go, although we came with
mirth;

Watered with tears, and burned with fires of
woe,

And, casting life to winds, we rest in earth!

355.

To find great Jamshed's world-reflecting bowl
I compassed sea and land, and viewed the whole;

But, when I asked the wary sage, I learned
That bowl was my own body; and my soul!

356.

Me, cruel Queen! you love to captivate,

And from a knight to a poor pawn translate;

You marshal all your force to tire me out,

You take my rooks with yours, and then
checkmate!

354. C. L. A. I. J.

355. L King Jamshed's cup, which reflected the whole world, is the Holy Grail of Persian poetry. Meaning, "man is the microcosm." See note on

۳۵۴

پاك از عدم آمدیم ناپاك شدیم
 آسوده در آمدیم و غمناك شدیم
 بودیم ز آب دیده در آتش دل
 دادیم بباد عمر و در خاك شدیم

۳۵۵

در جستن جامِ جم جهان پیمودیم
 روزي نه نشستیم و شبی نه غنودیم
 ز استاد چو وصف جامِ جم بشنودیم
 خود جامِ جهان نمایی جم من بودیم

۳۵۶

فرزین مفتا که مست غمهاش شدم
 از اسپ پیاده از جفاهاش شدم
 ز بازیِ فیل و شاه چون در ماندم
 رخ بر رخ تو نهاده ام مات شدم

No. 340. In line 2 scan *naghniidem*.

356. C. L. A. I. J. The pun on *rukḥ*, 'cheek,' and *rukḥ*, 'castle,' is untranslatable.

357.

If Allah wills me not to will aright,
How can I frame my will to will aright ?

Each single act I will must needs be wrong,
Since none but He has power to will aright.

358.

“ For once, while roses are in bloom,” I said,
“ I’ll break the law, and please myself instead,
With blooming youths, and maidens’ tulip
cheeks

The plain shall blossom like a tulip-bed.”

359.

Think not I am existent of myself,
Or walk this blood-stained pathway of myself ;
This being is not I, it is of Him.
Pray what, and where, and whence is this
‘ myself ?’

357. C. L. A. I. J.

358. L. N. *Rozí, yá i batní, or tankír.* (?) See note
on No. 199.

۳۵۷

ایزد چو خواست آنچه من خواسته ام
 کی گردد راست آنچه من خواسته ام
 گر جمله صوابست که او خواسته است
 پس جمله خطاست آنچه من خواسته ام

۳۵۸

هنگام گلست اختیاری بکنم
 وانگه بخلاف شرع کاری بکنم
 با سبزه خطان و لاله رخ روزی چند
 بر سبزه ز جرعه لاله زاری بکنم

۳۵۹

تا ظن نبوی که من بخود موجودم
 یا این ره خون خواره بخود پیبوم
 این بود نبود من ز بود او بود
 من خود که بدم کجا بدم کی بودم.

359. C. L. A. I. J. In line 3 I omit *wa* after *In bud*.
 Meaning, Man's real existence is not of himself, but of
 the "Truth," the universal *Noumenon*.

360.

Endure this world without my wine I cannot!
 Drag on life's load without my cups I cannot!

I am the slave of that sweet moment, when
 They say, "Take one more goblet," and I
 cannot!

361.

You, who both day and night the world pursue,
 And thoughts of that dread day of doom eschew,
 Bethink you of your latter end; be sure
 As time has treated others, so 'twill you!

362.

O man, who art creation's summary,
 Getting and spending too much trouble thee!
 Arise, and quaff the Etern Cupbearer's wine,
 And so from troubles of both worlds be free!

360. C. L. A. I. J.

361. C. L. N. A. I.

362. C. L. N. A. I. J. So Wordsworth, "The world
 is too much with us," &c. The Sufis rejected *talab ud*

۳۶۰

من بی می ناب زیستن نتوانم
 بی باده کشید بار تن نتوانم
 من بنده آن دم که ساقی گوید
 یک جام دگر بگیر و من نتوانم

۳۶۱

ای گشته شب و روز بدنیا نگران
 اندیشه نمیکنی تو از روزِ گران
 آخر نفسی ببین و باز آی بخود
 کایام چگونه میکند با دگران

۳۶۲

ای آنکه توی خلاصه کون و مکان
 بگذار دمی و شوسه سود و زیان
 یکجام می از ساقی باقی بستان
 تا باز رهی از غم این هر دو جهان

dunya, "worldliness," and *talab ul Ukharat*, "other-worldliness," for *talab ul Maula* "disinterested Godliness." So Madame Guyon taught "Holy Indifference."

363.

In this eternally revolving zone,
 Two lucky species of men are known ;
 One knows all good and ill that are on earth,
 One neither earth's affairs, nor yet his own.

364.

Make light to me the world's oppressive weight,
 And hide my failings from the people's hate,
 And grant me peace to-day, and on the
 morrow
 Deal with me as Thy mercy may dictate !

365.

Souls that are well informed of this world's state,
 Its weal and woe with equal mind await,
 For, be it weal we meet, or be it woe,
 The weal doth pass, and woe too hath its date.

363. C. L. N. A. I. J. *Tamám*, 'entirely.' The two classes seem to be practical men and mystics.

364. C. L. N. A. I. J. In line 4 scan *ánchaz*.

۳۶۳.

از گردشِ این دایره بی پایان
 بر خورداری دو نوعِ مردم را دان
 یا با خبری تمام از نیک و بدش
 یا بیخبری از خود و از کارِ جهان

۳۶۴

احوالِ جهان بر دلم آسان میکند
 و افعالِ بدم ز خلق پنهان میکند
 امروز خوشم بدار و فردا با من
 آنچه از کرمَت سزد بها آن میکند

۳۶۵

آنرا که وقوفست بر احوالِ جهان
 شادی و غم و رنج بُرو شد یکسان
 چون نیک و بدِ جهان بسر خواهد شد
 خواهی تو بدرد باش و خواهی درمان

365. C. L. N. A. B. I. J. 'Twill all be one a
 hundred years hence.

366.

Lament not fortune's want of constancy,
But up! and seize her favours ere they flee;
If fortune always cleaved to other men,
How could a turn of luck have come to thee?

367.

Chief of old friends! hearken to what I say,
Let not heaven's treacherous wheel your heart
dismay;
But rest contented in your humble nook,
And watch the games that wheel is wont to
play.

368.

Hear now Khayyám's advice, and bear in mind,
Consort with revellers, though they bemaligned,
Cast down the gates of abstinence and prayer,
Yea, drink, and even rob, but, oh! be kind!

366. C. L. N. A. I. J. This was a saying of Kígra Parvíz to his Sultana. Bicknell's *Hafiz*, p. 73.

367. C. L. N. A. I. J.

۳۶۶

بر خیز و مخور غمِ جهانِ گذران
 خوشباش و دمی بشادمانی گذران
 در طبعِ جهان اگر وفائی بودی
 نوبت بتو خود نیامدی از دگران

۳۶۷

بشنو ز من ای زبده یارانِ کهن
 اندیشه مکن زین فلکِ بیسرو بن
 بر گوشه عرصه قناعت بنشین
 بازیچه چرخ را تماشا میکن

۳۶۸

تا بتوانی خدمتِ رندان میکن
 بنیادِ نماز و روزه و یران میکن
 بشنو سخنِ راست ز خیامِ ای دوست
 می میخور و ره میزن و احسان میکن

368. C. L. N. A. B. I. J. A rather violent extension of the doctrine, Mercy is better than sacrifice.

369.

This world a body is, and God its soul,
And angels are its senses, who control
 Its limbs—the creatures, elements, and
 spheres;
The ONE is the sole basis of the whole.

370.

Last night that idol who enchants my heart,
With true desire to elevate my heart,
 Gave me his cup to drink; when I refused,
He said, "O drink to gratify my heart!"

371.

Would'st thou have fortune bow her neck to
 thee,
Make it thy care to feed thy soul with glee;
 And hold a creed like mine, which is, to drain
The cup of wine, not that of misery.

369. L. N. So Pope, "All are but parts," &c. .

370. N.

371. L. N. So the Ecclesiast, "There is nothing

۳۶۹

حق جانِ جهانست و جهان جمله بدن
واصنافِ ملائکة حواسِ این تن
افلاك و عناصر و موالید اعضا
توحید همین است و دگرها همه فن

۳۷۰

دیشب ز سرِ صدق و صفایِ دلِ من
در میکده آن روحِ فزایِ دلِ من
جامی بمن آورد که بستان و بخور
گفتم بخورم گفت برایِ دلِ من

۳۷۱

خواهی بنهد پیشِ تو گردون گردن
کارِ تو بود همیشه جانِ پروردن
همچون منت اعتقاد باید کردن
می خوردن و اندوهِ جهانِ نا خوردن

better for a man than that he should eat, and drink, and make his soul enjoy good in his labour."

۳۷۲

در عالمِ خاک از کران تا بکران
چندانکه نظر کنند صاحبِ نظران
حاصل ز جهان بیوفا چیزی نیست
الا می لعل و عارضِ خوش پسران

۳۷۳

دی بر لبِ جوی با نگاری موزون
من بودم و ساغرِ شرابِ گلگون
در پیش نهاده صد فی کز گهرش
نوبت زنِ صبحِ صادق آید بیرون

۳۷۴

شرمت ناید ازین تباهی کردن
زین ترکِ اوامر و نواهی کردن
گیرم که سراسر اینجهان ملکِ تو شد
جز آن که رها کنی چه خواهی کردن

izāfat being dispensed with (Lumsden, ii. 269), [?] or perhaps *ya i tawsīfī* before the "*sifat*" *mawzūn*.

375.

In a lone waste I saw a debauchee,
He had no home, no faith, no heresy,
No God, no truth, no law, no certitude;
Where in this world is man so bold as he?

376.

Some look for truth in creeds, and forms, and
rules;
Some grope for doubts or dogmas in the schools;
But from behind the veil a voice proclaims,
"Your road lies neither here nor there, O fools."

377.

In heaven is seen the bull we name Parwín,
Beneath the earth another lurks unseen;
And thus to wisdom's eyes mankind appear
A drove of asses, two great bulls between!

375. L. N. A *beshara'* or antinomian Sufi.

376. C. L. N. A. I. Truth, hidden from theologians and philosophers, is revealed to mystics. See *Gulshan-i-Ráz*, p. 11.

۳۷۵

رندي ڀڊدم نشسته ڀر خشك زمين
 نه كفرونه اسلام ونه دنيا ونه دين
 نه حق نه حقيقت نه شريعت نه يقين
 اندر دو جهان كرا بود زهرهء اين

۳۷۶

قومي متفكرند در مذهب و دين
 جمعي متخيرند در شك و يقين
 ناگاه منادئي بر آيد ز كمين
 كاي بيخبران راه نه آنست و نه اين

۳۷۷

گاويست در آسمان و نامش پروين
 يك گاوِ دگر نهفته در زير زمين
 چشم خردت كشاي چون اهل يقين
 زير و زبرِ دو گاوِ مшти خر بين

377. L. N. The bulls are the constellation Taurus, and that which supports the earth. *Mushté*, "a handful;" *izáfat* displaced by *yá i tankír*, Lumsden, ii. 269.

378.

The people say, "Why not drink somewhat less?
What reasons have you for such great excess?"

First, my Love's face, second, my morning
draught;

Can there be clearer reasons, now confess?

379.

Had I the power great Allah to advise,
I'd bid him sweep away this earth and skies,
And build a better, where, unclogged and free,
The clear soul might achieve her high emprise.

380.

This silly sorrow-laden heart of mine
Is ever pining for that Love of mine;
When the Cupbearer poured the wine of
love,
With my heart's blood he filled this cup of
mine!

378. C. L. N. A. I. J.

379. C. L. N. A. I. J. This recalls the celebrated
speech of Alphonse X., king of Castile.

۳۷۸

گویند برایِ می که کمتر خور ازین
 آخرِ بچه عذر بر نداری سر ازین
 عذرم رخ یار و بادیه صبحدمست
 انصاف بده چه عذر روشنتر ازین

۳۷۹

گر بر فلکم دست بُدی چون یزدان
 بر داشتی من این فلک را ز میان
 از نو فلکِ دگر چنان ساختمی
 کازاده بکام دل رسیدی آسان

۳۸۰

مسکین دلِ دردمندِ دیوانه من
 هشیار نشد ز غشقی جانانده من
 روری که شرابِ عاشقی میدادند
 در خونِ جگر زدند پیمانه من

380. C. L. N. A. I. Meaning, 'the wine of life, or existence, poured by the Deity into all beings at creation.' See *Gulshan i Ráz*, p. 80.

381.

To drain the cup, to hover round the fair,
Can hypocritic arts with these compare?

If all who love and drink are going wrong,
There's many a wight of heaven may well
despair!

382.

'Tis wrong with gloomy thoughts your mirth
to drown,—

To let grief's millstone weigh your spirits down;
Since none can tell what is to be, 'tis best
With wine and love your heart's desires to
crown.

383.

'Tis well in reputation to abide,
'Tis shameful against heaven to rail and chide;
Still, head had better ache with over drink,
Than be puffed up with Pharisaic pride!

381. L. N. B. Note the plural *nekuán* formed without the euphonic *yá*. Scan *nekúwán*.

۳۸۱

میخوردن و گردِ نیکوان گردیدن
 به زانکه بزرگ و زاهدی ورزیدن
 گر عاشق و مست دوزخی خواهد بود
 پس رویِ بهشت کس نخواهد دیدن

۳۸۲

نتوان دلِ شاد را بغم فرسودن
 وقتِ خوشِ خود بسنگِ محنت مسودن
 در دهر که داند که چه خواهد بودن
 می باید و معشوق و بکام آسودن

۳۸۳

نیکست بنامِ نیکِ مشهور شدن
 عازست ز جورِ چرخ رنجور شدن
 خمارِ بیوی آبِ انگور شدن
 به زانکه بزهده خویش مغرور شدن

382. C. L. N. A. B. I. J.

383. C. L. N. A. I. J. Compare Tartuffe, i. 6.

384.

O Lord! pity this prisoned heart, I pray,
Pity this bosom stricken with dismay!

Pardon these hands that ever grasp the cup,
These feet that to the tavern ever stray!

385.

O Lord! from self-conceit deliver me,
Sever from self, and occupy with Thee!

This self is captive to earth's good and ill,
Make me beside myself, and set me free!

386.

Behold the tricks this wheeling dome doth play,
And earth laid bare of old friends torn away!

O live this present moment, which is thine,
Seek not a morrow, mourn not yesterday!

384. N.

385. C. L. N. A. I. J. A mystic's prayer.

۳۸۴

یا رب بدلِ اسیرِ من رحمت کن
 بر سینهء غم پذیرِ من رحمت کن
 بر پایِ خرابات روِ من بخشای
 بر دست پیاله گیرِ من رحمت کن

۳۸۵

یا رب ز قبولِ ورزدم باز رهان
 مشغولِ خودت کن ز خودم باز رهان
 تا هشیارم ز نیک و بد میدانم
 مستم کن و از نیک و بدم باز رهان

۳۸۶

زین گنبدِ گردیده بد افعالی بین
 وز رفتنِ دوستان جهان خالی بین
 تا بتوانی تو یک نفس خود را باش
 فردا منگر دی مطلب حالی بین

386. L. B. *Khud rá bāsh* seems an odd expression, perhaps *khurram bāsh* is the right reading.

387.

Since all man's business in this world of woe
Is sorrow's pangs to feel, and grief to know,
Happy are they that never come at all,
And they that, having come, the soonest go!

388.

By reason's dictates it is right to live,
But of ourselves we know not how to live,
So Fortune, like a master, rod in hand,
Raps our pates well to teach us how to live!

389.

Nor you nor I can read the etern decree,
To that enigma we can find no key;
They talk of you and me *behind* the veil,
But, if that veil be lifted, where are *we*? •

387. C. L. A. B. I. J. Compare the chorus in the Oedipus Coloneus.

388. L. Fortüne's buffets.

۳۸۷

چون حاصلِ آدمی در این شورستان
جز خوردنِ غصه نیست یا کندنِ جان
خرم دلِ آن که زین جهان زود برفت
آسوده کسی که خود نیامد بجهان

۳۸۸

بر موجبِ عقلِ زندگانی کردن
شاید کردنِ ولی ندانی کردن
استادِ تو روزگار چابکدستست
چندان بَسرت زند که دانی کردن

۳۸۹

اسرارِ ازل را نه تو دانی و نه من
وین حرفِ معما نه تو خوانی و نه من
هست از پسِ پرده گفتگوئی من و تو
چون پرده برفتند نه تو مانی و نه من

389. C. L. A. I. J. Meaning, We are part of the "veil" of phenomena, which hides the Divine Noumenon. If that be swept away what becomes of us?

390.

O Love, for ever doth heaven's wheel design
To take away thy precious life, and mine;
 Sit we upon this turf, 'twill not be long
Ere turf shall grow upon my dust, and thine!

391.

When life has fled, and we rest in the tomb,
They'll place a pair of bricks to mark our tomb;
 And, a while after, mould our dust to bricks,
To furnish forth some other person's tomb!

392.

Yon palace, towering to the welkin blue,
Where kings did bow them down, and homage
 do,
I saw a ringdove on its arches perched,
And thus she made complaint, "Coo Coo, Coo,
 Coo!"

390. L. N. B.

391. L. N. A. I.

392. C. L. N. A. I. J. Mr. Binning found this

۳۹۰

این چرخِ فلکِ بهرِ هلاکِ من و تو
 قصدي دارد بجانِ پاکِ من و تو
 بر سبزه نشینِ بَیتا که بس دیر نماید
 تا سبزه برون دمد ز خاکِ من و تو

۳۹۱

از تن چو برفت جانِ پاکِ من و تو
 خشتی دو نهند بر مغاکِ من و تو
 وانگه ز برایِ خشتِ گورِ دگران
 در کالبدی کشند خاکِ من و تو

۳۹۲

آن قصر که بر چرخِ همی زد پهلوی
 بر درگاهِ او شاهان نهادندی رو
 دیدیم که بر کنگره اش فاخته
 آواز همیداد که کو کو کو کو

quatrain inscribed on the ruins of Persepolis. Fitzgerald.
 Coo (*Kú*) means "Where are they?"

393.

We come and go, but for the gain, where is it?
And spin life's woof, but for the warp, where is
it?

And many a righteous man has burned to
dust

In heaven's blue rondure, but their smoke,
where is it?

394.

Life's well-spring lurks within that lip of thine!
Let not the cup's lip touch that lip of thine!

Beshrew me, if I fail to drink his blood,
For who is he, to touch that lip of thine?

395.

Such as I am, Thy power created me,
Thy care hath kept me for a century!

Through all these years I make experiment,
If my sins or Thy mercy greater be.

393. C. L. N. A. B. I. J. So Ecclesiastes, "There is no remembrance of the wise, more than of the fool."
"Smoke," *i.e.* trace.

۳۹۳

از آمدنِ و رفتنِ ما سودی کو
 وز تارِ وجودِ عمرِ ما پودی کو
 در چنبرِ چرخِ جسمِ چندینِ پاکان
 میسوزد و خاکِ میشود دودی کو

۳۹۴

ای آبِ حیاتِ مضمَرِ اندر لبِ تو
 مگذار که بوسد لبِ ساغر لبِ تو
 گر خونِ صراحیِ خورم مرد نیم
 او خود که بود که لب نهد بر لبِ تو

۳۹۵

آنم که پدید گشتم از قدرتِ تو
 صد ساله شدم بناز و نعمتِ تو
 صد سال بامتحان گفتم خواهم کرد
 یا جرمِ منست بیش یا رحمتِ تو

394. C. L. N. A. I. J. To a sweetheart.

395. C. L. N. A. I. J. God's long-suffering.

396.

“Take up thy cup and goblet, Love,” I said,
“Haunt purling river bank, and grassy glade ;
Full many a moon-like form has heaven’s
wheel
Oft into cup, oft into goblet, made !”

397.

We buy new wine and old, our cups to fill,
And sell for two grains this world’s good and
ill ;
Know you where you will go to after death ?
Set wine before me, and go where you will !

398.

Was e’er man born who never went astray ?
Did ever mortal pass a sinless day ?
If I do ill, do not requite with ill !
Evil for evil how can’st Thou repay ?

396. C. L. N. A. B. I. J.

397. L. N . . . C. A. I. and J. give lines 1 and 2 differently.

۳۹۶

بر دار پیاله و سبّوای دلجو
 بر گردِ بگردِ سبزه‌زار و لبِ جو
 کین چرخ بسی قدِ بتانِ مهر و
 صد بار پیاله کرد و صد بار سبّو

۳۹۷

مائیم خریدارِ میِ کهنه و نو
 وانگاه فروشندهء عالم بدو جو
 دانی که پس از مرگ کجا خواهی رفت
 می پیشِ من آر و هر کجا خواهی رو

۳۹۸

نا کرده گناه در جهان کیست بگو
 وانکس که گنه نکرد چون زیست بگو
 من بد کنم و تو بد مکافات دهی
 پس فرق میانِ من و تو چیست بگو

898. L. N. Lines 3 and 4 are paraphrased somewhat freely.

399.

Bring forth that ruby gem of Badakhshán,
That heart's delight, that balm of Turkistán ;

They say 'tis wrong for Musulmán's to drink,
But ah ! where can we find a Musulmán ?

400.

My body's life and strength proceed from Thee !
My soul within and spirit are of Thee !

My being is of Thee, and Thou art mine,
And I am Thine, since I am lost in Thee !

401.

Man, like a ball, hither and thither goes,
As fate's resistless bat directs the blows ;

But He, who gives thee up to this rude sport,
He knows what drives thee, yea, He knows, He
knows !

399. C. L. N. A. I. J. Some MSS. read *labála'l*.

400. L. "In him we live and move, and have our being."

401. C. L. A. I. J. Line 4 is in metre 22, con-

۳۹۹

یا قوت لبِ لعلِ بدخشانى کو
 وان راحتِ روح و راحِ ریحانى کو
 گویند حرام در مسلمانى شد
 تو می خور و غم مخور مسلمانى کو

۴۰۰

ای زندگى تن و توانم همه تو
 جانی و دلی ای دل و جانم همه تو
 تو هستی من شدي ازانی همه من
 من نیست شدم در تو ازانم همه تو

۴۰۱

ای رفته بچوگانِ قضا همچو گو
 چپ می خورد و راست برو هیچ مگو
 کانکس که ترا فگند اندر تک و پو
 او داند او داند او داند او

sisting of ten syllables, all long. The *alifs* after each *dāmad* are treated as ordinary consonants. Bl., Prosody, p. 10.

402.

O Thou who givest sight to emmet's eyes,
And strength to puny limbs of feeble flies,
To Thee we will ascribe Almighty power,
And not base unbecoming qualities.

403.

Let not base avarice enslave thy mind,
Nor vain ambition in its trammels bind;
Be sharp as fire, as running water swift,
Not, like earth's dust, the sport of every wind !

404.

'Tis best all other blessings to forego
For wine, that charming Turki maids bestow ;
Kalandars' raptures pass all things that are,
From moon on high down unto fish below !

402. L. An echo of the Asharians' discussions on the Divine attributes.

403. L. C. A. I. J.

404. C. L. N. A. B. I. J. For *mai* L. reads *hakk*,

۴۰۲

در دیدۀ تنگِ مور نورست از تو
 در پایِ ضعیفِ پشه زورست از تو
 ذاتِ تو سزااست مر خداوندي را
 هر وصف که ناسزااست دورست از تو

۴۰۳

گر باخردی تو حرص را بنده مشو
 در پایِ طمع خوار و سرافکنده مشر
 چون آتش تیز باش چون آب روان
 چون خاکِ بهر باد پراکنده مشو

۴۰۴

از هر چه بجز میست کوتاهی به
 می هم ز کفِ بتانِ خرگاهی به
 مستی و قلندری و گمراهی به
 یکجرحه می ز ماه تا ماهی به

probably a Sufi gloss. In line 4 scan *mastiyy-ō*. Bl., *Proemod*, p. 11. Kalandars, bibulous Sufis. Fish, that whereon the earth was said to rest.

405.

Friend ! trouble not yourself about your lot,
Let futile care and sorrow be forgot ;

Since this life's vesture crumbles into dust,
What matters stain of word or deed, or blot ?

406.

O thou who hast done ill, and ill alone,
And thinkest to find mercy at the throne,

Hope not for mercy ! for good left undone
Cannot be done, nor evil done undone !

407.

Count not to live beyond your sixtieth year,
To walk in jovial courses persevere ;

And ere your skull be turned into a cup,
Let wine-cups ever to your hand adhere !

405. L. N.

406. N. A. I. This quatrain is by Abu Sa'id Abu 'l

۴۰۵

ای یار و روزگار باش آسوده
 و اندوهِ زمانه کم خور از بیهوده
 چون کسوتِ عمر بر تننت چاک شود
 چه کرده و چه گفته و چه آلوده

۴۰۶

ای نیکِ ذکرده و بدیها کرده
 و انگاهِ بلطفِ حق تولا کرده
 بر عفو مکن تکیه که هرگز نبود
 ناکرده چو کرده کرده چون ناکرده

۴۰۷

اندازهٔ عمر پیش از شصت منه
 هر جا که قدم نهی بجز مست منه
 زان پیش که کلاه سرت کوزه کنند
 رو کوزه ز دوش و کاسه از دست منه

Khair; and is an answer to No. 420, which is attributed to Avicenna.

407. L. N. B.

T

408.

These heavens resemble an inverted cup,
 Whereto the wise with awe keep gazing up ;
 So stoops the bottle o'er his love, the cup,
 Feigning to kiss, and gives her blood to sup !

409.

I sweep the tavern threshold with my hair,
 For both worlds' good and ill I take no care ;
 Should the two worlds roll to my house, like
 balls,
 When drunk, for one small coin I'd sell the
 pair !

410.

The drop wept for his severance from the sea,
 But the sea smiled, for " I am all," said he,
 " The Truth is all, nothing exists beside,
 That one point circling apes plurality."

408. C. L. N. A. B. I. Blood, an emblem of hate.

409. L. N. B. In lines 3 and 4 note *Gúi, kúy,* and *júi*, scanned as trochee, monosyllable, and iambus

۴۰۸

این چرخ چو طاسیست نگون افتاده
 دروی همه زیرکان زبون افتاده
 در دوستی شیشه و ساغر نگرید
 لب بر لب و در میانه خون افتاده

۴۰۹

ای من در میخانه بسببت رفته
 ترک بد و نیک هر دو عالم گفته
 گر هر دو جهان چو گوی افتد بکوی
 بر من بجوی چو مست باشم خفته

۴۱۰

قطره بگریست که از بحر جدائیم همه
 بحر بر قطره بخندید که ما ئیم همه
 در حقیقت دگری نیست خدائیم همه
 لیک از گردش یکنقطه جدائیم همه

respectively. Bl., Prosody, p. 12.

410. N. This is in Ramal metre, No. 50. Compare *Gulshan i Ráz*, line 710.

411.

Shall I still sigh for what I have not got,
Or try with cheerfulness to bear my lot ?

Fill up my cup ! I know not if the breath
I now am drawing is my last, or not !

412.

Yield not to grief, though fortune prove unkind,
No call sad thoughts of parted friends to mind ;

Devote thy heart to sugary lips, and wine,
Cast not thy precious life unto the wind !

413.

Of mosque and prayer and fast preach not to
me,

Rather go drink, were it on charity !

Yea, drink, Khayyam, your dust will soon be
made

A jug, or pitcher, or a cup, may be !

411. C. L. N. A. B. I. J. Some MSS. place this quatrain under *Radîf Ya*.

412. L. N. B. ,

۴۱۱

تا کی غم آن خورم که دارم یا نه
 وین عمر بخوشدلی گذارم یا نه
 پرکن قدح باده که معلوم نیست
 کین دم که فرو برم بر آرم یا نه

۴۱۲

تن در غم روزگار بیداد مده
 جانرا ز غم گذشتگان یاد مده
 دل جز بشکر لب پریزاد مده
 بی باده مباش و عمر بر باد مده

۴۱۳

تا چند ز مسجد و نماز و روزه
 در میکدها مست شو از دریوزه
 ختام بخور باده که این خاک ترا
 گه جام کنند و گه سبوگه کوزه

413. N. "Imperial Cæsar, dead, and turned to clay,
 Might stop a hole to keep the wind away."

414.

Bulbuls, doting on roses, oft complain
 How froward breezes rend their veils in twain;
 Sit we beneath this rose, which many a time
 Has sunk to earth, and sprung from earth again.

415.

Suppose the world goes well with you, what
 then?
 When life's last page is read and turned, what
 then?
 Suppose you live a hundred years of bliss,
 Yea, and a hundred years besides, what then?

416.

How is it that of all the leafy tribe,
 Cypress and lily, mēn as "free" describe?
 This has a dozen tongues, yet holds her peace,
 That has a hundred hands which take no bribe.

414. L. N. B. So Moschus on the mallows.

415. C. L. N. A. I. J. *Rānda*, see Vullers, p. 100.

416. L. N. Sa'di in the *Gulistan*, Book viii., gives

۴۱۴

بَنگَر ز صبا دامنِ گل چاک شده
 بلبل ز جمالِ گل طربناک شده
 در سایه گل نشین که بسیار این گل
 از خال بر آمدست و بر خال شده

۴۱۵

دنیا بمراد رانده گیر آخر چه
 وین نامه عمر خوانده گیر آخر چه
 بگیرم که بکام دل بهمانی صد سال
 صد سال دگر بهمانده گیر آخر چه

۴۱۶

دانی ز چه روی افتادست و چه راه
 آزادیِ سرو و سوسن اندر افواه
 این دارد ده زبان ولیکن خاموش
 وان دارد صد دست ولیکن پوتاه

another explanation of this expression. "Tongues, stamens, and hands, branches."

417.

Cupbearer! 'bring my wine-cup, let me grasp it!

Bring that delicious darling, let me grasp it!

That pleasing chain which tangles in its coils
Wise men and fools together, let me grasp it!

418.

Alas! my wasted life has gone to wrack!

What with forbidden meats, and lusts, alack!

And leaving undone what 'twas right to do,
And doing wrong, my face is very black!

419.

I could repent of all, but of wine, never!

I could dispense with all, but with wine, never!

If so be I became a Musulman,
Could I abjure my Magian wine? no, never!

417. L. N. *Bipéchand* seems a plural of dignity.

418. C. L. N. A. I. *Harám*, the predicate of *lakma*.
These whimsical outbursts of self-reproach in the midst

۴۱۷

ساقی می خوشگوار بر دستم نه
 وان بادهء چون نگار بر دستم نه
 آن می که چو زنجیر پیچند بهم
 دیوانه و هوشیار بر دستم نه

۴۱۸

فریاد که رفت عمر بر بیهوده
 هم لقمه حرام و هم نفس آلوده
 فرمودهء نا کرده سیه رویم کرد
 فریاد ز کردهای نا فرموده

۴۱۹

من توبه کنم از همه چیز از می نه
 کز جمله گزیر باشدم از وی نه
 اما بود آنکه من مسلمان کردم
 وین ترک می مغانه گویم بی نه

of antinomian utterances are characteristic of Khayyam.

419. L. N. The Magians sold wine.

420.

We rest our hopes on Thy free grace alone,
Nor seek by merits for our sins to atone ;
 Mercy drops where it lists, and estimates
Ill done as undone, good undone as done.

421.

This is the form Thou gavest me of old,
Wherein Thou workest marvels manifold ;
 Can I aspire to be a better man,
Or other than I issued from Thy mould ?

422.

O Lord ! to Thee all creatures worship pay,
To Thee both small and great for ever pray,
 Thou takest woe away, and givest weal,
Give then, or, if it please Thee, take away !

420. L. N. A. I. This quatrain is also ascribed to the celebrated philosopher Avicenna. See No. 406.

421. C. L. N. A. I. This is a variation of No. 221.

۴۲۰

مائیم بلطفِ تو تولا کرده
 وز طاعت و معصیت تبرّا کرده
 آنجا که عنایت تو باشد باشد
 نا کرده چو کرده کرده چون نا کرده

۴۲۱

نقش‌یست که بر وجود ما ریخته
 صد بو العجبی ز ما بر انگیزته
 من زان به ازین نمیتوانم بودن
 کز بوته مرا چنین فرو ریخته

۴۲۲

ای در ره بندگیت یکسان که و مه
 در هر دو جهان خدمت درگاه تو به
 نکبت تو ستانی و سعادت تو دهی
 یا رب تو بفضل خویش بستان و بده

422. L. Scan *bandagita*, omitting *fatha* before *te*.
 Vullers, p. 197.

423.

With going to and fro in this sad vale
Thou art grown double, and thy credit stale,
Thy nails are thickened like a horse's hoof,
Thy beard is ragged as an ass's tail.

424.

O unenlightened race of humankind,
Ye are a nothing, built on empty wind !
Yea, a mere nothing, hovering in the abyss,
A void before you, and a void behind !

425.

Each morn I say, "To-night I will repent
Of wine, and tavern haunts no more frequent ;"
But while 'tis spring, and roses are in bloom,
To loose me from my promise, O, consent !

423. C. L. A. I. J. A description of old age.

424. C. L. A. I. J. The technical name for existence between two non-existences is *Takwîn*. Bl. *Ain i*

۴۲۳

ای رفته و باز آمده و خم گشته
 قامت ز میانِ مردمان گم گشته
 ناخن همه جمع آمده و نسیم گشته
 ریش از پسِ کون آمده و دم گشته

۴۲۴

ای بیخبر از کارِ جهان هیچ نه
 بنیاد ببادست ازان هیچ نه
 شد حدّ وجود در میانِ دو عدم
 اطراف بود تو در میانِ هیچ نه

۴۲۵

هر روز برانم که کنم شب توبه
 از جام و پیاله لبالب توبه
 اکنون که رسید وقتِ گل ترکم ده
 در موسمِ گل ز توبه یا رب توبه

Akbārī, p. 198. Compare the term "*nunc stans*," applied to Time by the Schoolmen.

425. C. L. A. I. J.

426.

Vain study of philosophy eschew !

Rather let tangled curls attract your view ;

And shed the bottle's life-blood in your cup,
Or e'er death shed your blood, and feast on
you.

427.

O heart ! can'st thou the darksome riddle read,
Where wisest men have failed, wilt thou
succeed ?

Quaff wine, and make thy heaven here below,
Who knows if heaven above will be thy meed ?

428.

They that have passed away, and gone before,
Sleep in delusion's dust for evermore ;

Go, boy, and fetch some wine, this is the truth,
Their dogmas were but air, and wind their lore !

426. C. L. N. A. B. I. J. *Bigorézi bi*, "better that
you should eschew."

427. C. L. N. A. B. I. J.

۴۲۶

از درسِ علومِ جمله بگریزی به
 و اندر سرِ زلفِ دلبر آویزی به
 زان پیس که روزگار خونت ریزد
 تو خونِ صراحی بقدرِ ریزی به

۴۲۷

ای دل تو با سرارِ معما نرسی
 در نکتهٔ زیرکانِ دانا نرسی
 اینجا بی و جام بهشتی میساز
 کجا که بهشتست رسی یا نرسی

۴۲۸

آنان که ز پیش رفته اند ای ساقی
 در خاکِ غرور خفته اند ای ساقی
 رو باده خور و حقیقت از من بشنو
 بادست هر آنچه گفته اند ای ساقی

428. C. L. N. A. B. I. J. So Ecclesiastes, "I gave my heart to know wisdom and perceived that this also is vanity."

429.

O heart ! when on the Loved One's sweets you
 feed,
You lose yourself, yet find your Self indeed ;
 And, when you drink of His entrancing cup,
You hasten your escape from quick and dead !

430.

Though I am wont a wine-bibber to be,
Why should the people rail and chide at me ?
 Would that all evil actions made men drunk,
For then no sober people should I see !

431.

Child of four elements and sevenfold heaven,
Who fume and sweat because of these eleven,
 Drink ! I have told you seventy times and
 seven,
Once gone, nor hell will send you back, nor
 heaven.

429. C. L. N. A. I. J. Die to self, to live in God,
your true self. See Max Müller, Hibbert Lectures,
p. 375.

۴۲۹

اي دل. چو بېزمِ آن صنم بُنشستي
 از خویش بریدی و بخود پیوستي
 از جامِ فنا چو جرعه نوشیدی
 از بود و نبودگان بگلي رستي

۴۳۰.

افتاد مرا با می و مستی کاری
 خلقم بچه میکند ملامت باری
 اي کاش که هر حرام مستی کردی
 تا من بجهان ندیدی هشیاری

۴۳۱

اي آنکه نتیجه چهار و هفتی
 در هفت و چهار دائم اندر تفتی
 می خور که چهار بار بیشتر گفتم
 باز آمدنت نیست چو رفتی رفتی

430. C. N. A. I. J.

431. C. L. N. A. I. J.

432.

With many a snare Thou dost beset my way,
And threatenest, if I fall therein, to slay;

Thy rule resistless sways the world, yet Thou
Imputest sin, when I do but obey!

433.

To Thee, whose essence baffles human thought,
Our sins and righteous deeds alike seem naught;

May Thy grace sober me, though drunk with
sins,

And pardon all the ill that I have wrought!

434.

If this life were indeed an empty play,

Each day would be an 'Id or festal day,

And men might conquer all their hearts
desire,

Fearless of after penalties to pay!

432. B. N. Allah is the *Fā'il i hakikī*, the only real agent, according to the Sufi view. *Hukmi tu kumī*, "Thou givest thy order," Should we read *hukmé*?

433. L. N.

۴۳۲

بر رهگذرم هزار جا دام نهي
 گوئی کشت اگردر او گام نهي
 يك ذره ز حکم تو جهان خالی نیست
 حکم تو کني و عاصيم نام نهي

۴۳۳

اي از حرم ذات تو عقل آگه ني
 وز معصيت و طاعت ما مستغني
 مستم ز گناه و از رجا هشيارم
 اميد بر حمت تو دارم يعنی

۴۳۴

اين کار جهان اگر بتقليدستي
 هر روز بجايِ خويشتن عيدستي
 هر کس بمرادِ خویش دستي بزدي
 گرزانکه نه اين بيهده تهديدستي

434. N. N. takes *taklîd* in the sense of "authority," but I think it alludes to Koran, xxix. 64. See *Gulshan i Râz*, p. 50.

435.

O wheel of heaven, you thwart my heart's
 desire,
And rend to shreds my scanty joy's attire,
 The water that I drink you foul with earth,
And turn the very air I breathe to fire!

436.

O soul! could you but doff this flesh and bone,
You'd soar a sprite about the heavenly throne;
 Had you no shame to leave your starry home,
And dwell an alien on this earthy zone?

437.

Ah, potter, stay thine hand! with ruthless art
Put not to such base use man's mortal part!
 See, thou art mangling on thy cruel wheel
Farídun's fingers, and Kai Khosrau's heart!

435. C. L. N. A. I.

436. C. L. N. B. A. I,

437. C. L. N. A. I. Farídun and Kai Khosrau were

۴۳۵

اي چرخِ دلم هميشه غمناك كني
 پيراهنِ خرمي من چاك كني
 بادي كه رسد بمن تو اش آب كني
 آبي كه خورم تو در دهن خاك كني

۴۳۶

اي دل ز غبارِ جسم اكر پاك شوي
 تو روحِ مجردي بر افلاك شوي
 عرش است نشيمن تو شرمست بادا
 كاڻي و مقيم خطه خاك شوي

ای کوزه‌گرا بکوش اگر هشیاری
 تا چند کنی برگلِ آدم خواری
 انگشتِ فریدون و کفِ کیخسرو
 بر چرخ نهاده چه می پنداری

ancient kings of Persia. Kai Khosrau is usually identified with Cyrus.

438.

O rose! all beauties' charms thou dost excel,
As wine excels the pearl within its shell;

O fortune! thou dost ever show thyself
More strange, although I seem to know thee
well!

439.

From this world's kitchen crave not to obtain
Those dainties, seeming real, but really vain,
Which greedy worldlings gorge to their own
loss;

Renounce that loss, so loss shall prove thy gain!

440.

Plot not of nights, thy fellows' peace to blight,
So that they cry to God the live-long night;
Nor plume thee on thy wealth and might,
which thieves

May steal by night, or death, or fortune's might.

438. N. *Mimānī*, You resemble.

439. L. N. B.

440. N. *Tā bar nikashand* "Let us abstain from

۴۳۸

ای گل تو برویِ دلربا میماني
 وی مل تو بلعلِ جانفزا میماني
 ای بختِ ستیزه کار هر دم با من
 بیگانه تری و آشنا میماني

۴۳۹

از مطبخِ دنیا تو همه دود خوری
 تا چند غمان بود و نابود خوری
 دنیا که بر اهلِ اوزیان نیست عظیم
 گر ترکِ زیان کنی همه سود خوری

۴۴۰

آزارِ دلِ خلقِ مجوئیم شبی
 تا بر نکشند یا ری نیم شبی
 بر مال و جمالِ خویشتن تکیه مکن
 کانرا بشبی برند و این را بشبی

oppressing people, so that they may not heave a sigh,
 saying, O Lord."

441.

This soul of mine was once Thy cherished bride,
What caused Thee to divorce her from Thy side?

Thou didst not use to treat her thus of yore,
Why then now doom her in the world to abide?

442.

Ah! would there were a place of rest from pain,
Which we, poor pilgrims, might at last attain,
And after many thousand wintry years,
Renew our life, like flowers, and bloom again!

443.

While in love's book I sought an augury ;
An ardent youth cried out in ecstasy,
"Who owns a sweetheart beauteous as the
moon,
Might wish his moments long as years to be!"

441. L. N.

442. C. N. A. I. J. In line 2, for *basar* some MSS.
read *rawe* and some *rahe*.

۴۴۱

اول بخودم چو آشنا میکردی
 آخر ز خودم چرا جدا میکردی
 چون ترکِ منت نبود از روزِ نخست
 سرگشته بهالم چرا میکردی

۴۴۲

ای کاش که جای آرمدن بودی
 یا این ره را بسر رسیدن بودی
 کاش از پی صد هزار سال از دلِ خاک
 چون سبزه امید نو دمیدن بودی

۴۴۳

از دفترِ عشق میکشودم فالی
 ناگاه ز سوزِ معینه صاحبِ حالی
 میگفت خوشا کسی که در خانه او
 یاریست چو ماهی و شبی چون سالی

443. C. L. N. A. I. Compare the "*sortes Virgilianæ*." Line 4 is freely paraphrased. In line 4, scan *māhiyyō*. Bl., Prosody, p. 11.

444.

Winter is past, and spring-tide has begun,
 Soon will the pages of life's book be done !

Well saith the sage, " Life is a poison rank,
 And antidote, save grape-juice, there is none."

445.

Beloved, if thou a reverend Molla be,
 Quit saintly show, and feigned austerity,

And quaff the wine that Murtaza purveys,
 And sport with Houris 'neath some shady tree !

446.

Last night I dashed my cup against a stone,
 In a mad drunken freak, as I must own,

And lo ! the cup cries out in agony,
 " You too, like me, shall soon be overthrown."

444. C. L. N. A. I. J.

445. N. Note the change from the imperative to the aorist. In line 4 scan *Murtāzāshū*. Murtaza (Ali) is

۴۴۴

از آمدنِ بهار و از رفتنِ دی
 اوراقِ وجود ما همیگردد طی
 می خور مخور اندوه که گفتست حکیم
 غمهای جهان چو زهر و تریاکش می

۴۴۵

ای دل می و معشوق بکن در باغی
 سالوس رها کن و مکن زرقای
 گر پیر و احمدی خوری جام شراب
 زان حوض که مرتضاش باشد ساقی

۴۴۶

بر سنگ زدم دوش سبویی کاشی
 سرمست بدم که کردم این اوباشی
 با من بزبان حال میگفت سبو
 من چون تو بدم تو نیز چون من باشی

the celestial cupbearer.

446. C. L. N. A. B. I. *Sabóyiy, yá i batnî*, joined to the noun by euphonic or conjunctive *yá*.

447.

My heart is weary of hypocrisy,
 Cupbearer, bring some wine, I beg of thee !
 This hooded cowl and prayer-mat pawn for
 wine,
 Then will I boast me in security.

448.

Audit yourself, your true account to frame,
 See ! you go empty, as you empty came;
 You say, "I will not drink and peril life,"
 But, drink or no, you must die all the same !

449.

Open the door ! O entrance who procurest,
 And guide the way, O Thou of guides the surest !
 Directors born of men shall not direct me,
 Their counsel comes to naught, but Thou
 endurest !

447. N.

448. C. L. N., A. I. In line 2, scan *áwardiyð*.

۴۱۴۷

بگرفت مرا ملالت از زراقی
 بر خیز و سبک باده بیار ای ساقی
 سجاد و طیلسان بمی ساز گرو
 تا بوکه شود لاف من اندر باقی

۴۱۴۸

بر گیر ز خود حساب اگر با خبری
 کاؤل توجه آوردی و آخر چه بری
 گوئی نخورم باده که میباید مرد
 میباید مرد اگر خوری یا نخوری

۴۱۴۹

بکشای درم که در کشاینده توئی
 بنمای رهم که ره نماینده توئی
 من دست بهیچ دستگیری ندهم
 کایشان همه فانی اند و پاینده توئی

449. C. L. N. A. I. J. In line 4, scan *fānīyand*, dissolving the letter of prolongation, *yā*.

450.

In slanderiṅg and reviling you persist,
 Calling me infidel and atheist :

My errors I will not deny, but yet
 Does foul abuse become a moralist ?

451.

To find a remedy, put up with pain,
 Chafe not at woe, and healing thou wilt gain;
 Though poor, be ever of a thankful mind,
 'Tis the sure method riches to obtain.

452.

Give me a skin of wine, a crust of bread,
 A pittance bare, a book of verse to read ;
 With thee, O love, to share my lowly roof,
 I would not take the Sultan's realm instead !

450. C. L. N. A. I. In line 1, scan *gōyī-yaz*, Bl., Prosody, p. 10. The *tashdīd* of *mukirr* is dropped.

451. L. N. *Dawāziy*. The first *ya* is the conjunctive

۴۵۰

با من تو هر آنچه گوئی از کین گوئی
 پیوسته مرا ملحد و بیدین گوئی
 من خود مقرر بر آنچه هستم لیکن
 انصاف بده ترا رسد کین گوئی

۴۵۱

با درد بساز تا دوائی یابی
 وز زنج منال تا شفائی یابی
 میباش بوقت بینوائی شاگرد
 تا عاقبت الامر نوائی یابی

۴۵۲

تنگی می لعل خواهم و دیوانی
 سد رمقی باید و نصف نانی
 وانکه من و تو نشسته در ویرانی
 خوشتر بود از مملکت سلطانی

ya (Vullers, p. 16), the second, *yá i tankír*.

452. N. B. *Tangé*, the *izáfat* is displaced by *yá i tankír*, according to Lumsden, ii. 269. [Sed quære].

453.

Reason not of the five, nor of the four,
 Be their dark problems one, or many score;
 We are but earth, go, minstrel, bring the lute,
 We are but air, bring wine, I ask no more!

454.

Why argue on Yásin and on Barát?
 Write me the draft for wine they call Barát!
 The day my weariness is drowned in wine
 Will seem to me as the great night Barát!

455.

Whilst thou dost wear this fleshly livery,
 Step not beyond the bounds of destiny;
 Bear up, though very Rustams be thy foes,
 And crave no boon from friends like Hatim.Tai!

453. N. C. L. A. I. J. give only the first line of this. Five senses, four elements.

454. C. L. N. A. I. J. *Yásin* is the 64th, and

۴۵۳

تا چند حدیثِ پنج و چار ای ساقی
 مشکل چه یکی چه صد هزار ای ساقی
 خاکیم همه چنگ بساز ای ساقی
 بادیم همه باده بیار ای ساقی

۴۵۴

تا چند زیاسین و برات ای ساقی
 بنویس بمیخانه برات ای ساقی
 روزی که برات ما بمیخانه برند
 آنروز بود شب برات ای ساقی

۴۵۵

تا در تن تست استخوان و رگ و پی
 از خانه تقدیر منه بیرون پی
 گردن منه ار خصم بود رستم زال
 منت مکش ار دوست بود حاتم طی

Barát the 9th, chapter of the Koran. *Barát*, the "night of power."

455. C. L. N. A. I. J.

456.

These ruby lips, and wine, and minstrel boys,
And lute, and harp, your dearly cherished toys,
Are mere redundancies, and you are naught,
Till you renounce the world's delusive joys.

457.

Bow down, heaven's tyranny to undergo,
Quaff wine to face the world, and all its woe;
Your origin and end are both in earth,
But now you are *above* earth, not *below* !

458.

You know all secrets of this earthly sphere,
Why then remain a prey to empty fear?
You cannot bend things to your will, but yet
Cheer up for the few moments you are here !

456. L. N. *Hashw*, mere "stuffing," "leather or prunello."

۴۵۶

تا در هوسِ لعلِ لب و جامِ مئی
تا در پیِ آوازِ دف و چنگِ نئی
اینها همه حشو است خدا میداند
تا ترکِ تعلق نکنی هیچ نئی

۴۵۷

تن زن چو بزیرِ فلکِ بیباکی
می نوش چو در عالمِ آفتناکی
چون اول و آخرت بجز خاکی نیست
انگار که در خاکِ نئی بر خاکی

۴۵۸

چون واقفی ای پسر زهر اسراری
چندین چه خوری به بیهوده تیماری
چون می نرود باختیاری کاری
خوش باش درین نفس که هستی باری

457. C. L. N. A. I. J.

458. C. L. N. A. I. J. Scan *chún wákîfyây*.

459.

Behold, where'er we turn our ravished eyes,
 Sweet verdure springs, and crystal Kausars rise ;
 And plains, once bare as hell, now smile as
 heaven :
 Enjoy this heaven with maids of Paradise !

460.

Never in this false world on friends rely,
 (I give this counsel confidentially,)
 Put up with pain, and seek no antidote,
 Endure your grief, and ask no sympathy !

461.

Of wisdom's dictates two are principal,
 Surpassing all your lore traditional ;
 Better to fast than eat of every meat,
 Better to live alone than mate with all !

459. C. L. N. A. B. I. J.

460. N.

461. N. *Hadís i ná góyáyīy.* The unwritten

۴۵۹

چندانکه نگاه میکنم هر سوئی
از سبزه بهشتت وز کوثر جوئی
صحرا چه بهشت شد ز دوزخ گوئی
بنشین ببهشت با بهشتی روئی

۴۶۰

در شعبده خانه جهان یار مجوی
بشنوز من این حدیث و زنهار مگوی
با درد بساز و هیچ درمان مطلب
با غم بنشین خرم و غمخوار مجوی

۴۶۱

دو چیز که هست مایه دانائی
بهر ز همه حدیثِ نا گویائی
از خوردنِ هر چه هست نا خوردن به
وز صحبتِ هر چه هست به تنهایی

revelations, or traditions, opposed to *Qur'án* (Koran),
the "reading." So *śrúti* is opposed to *smṛiti*.

462.

Why unripe grapes are sharp, prithee explain,
And then grow sweet, while wine is sharp again?

When one has carved a block into a lute,
Can he from that same block a pipe obtain?

463.

When dawn doth silver the dark firmament,
Why shrills the bird of dawning his lament?

It is to show in dawn's bright looking-glass
How of thy careless life a night is spent.

464.

Cupbearer, come! from thy full-throated ewer
Pour blood-red wine, the world's despiteto cure!

Where can I find another friend like wine,
So genuine, so solacing, so pure?

462. L. N.

463. C. L. N. A. I. J. So Job, "Hast spread the

۴۶۲

در باغ چو بُد غوره ترش اوّلِ دی
 شیرین ز چه گشت و تلخ چون آمد می
 از چوب بتیشه گر کسی کرد رباب
 وز تیشه چگوئی تو که میسازد نی

۴۶۳

دانی که سپیده دم خروسِ سکری
 هر لحظه چرا هم میکند نوحه گری
 یعنی که نمودند در آئینه صبح
 کز عمر شبی گذشت و تو بیخبری

۴۶۴

در ده می لعلِ لاله گونِ صافی
 بکُشای ز حلقِ شیشه خونِ صافی
 کامروز برون ز جامِ می نیست مرا
 یکدوست که دارد اندرونِ صافی

sky as a molten looking-glass."

464. C. L. N. A. I. J. '

465.

Though you should sit in sage Aristo's room,
 Or rival Cæsar on his throne of Rúm,
 Drain Jamshed's goblet, for your end's the
 tomb,
 Yea, were you Bahram's self, your end's the
 tomb!

466.

It chanced into a potter's shop I strayed,
 He turned his wheel and deftly plied his trade,
 And out of monarchs' heads, and beggars'
 feet,
 Fair heads and handles for his pitchers made!

467.

If you have sense, true senselessness attain,
 And the Etern Cupbearer's goblet drain;
 If not, true senselessness is not for you,
 Not every fool true senselessness can gain!

465. N. *Jamhúr*, a name of Buzurjimihr, *Wazír* of Nushirwán. *Faghfúr*, the Chinese emperor. In line 1 scan *Aristũwũ*, dissolving the long *u*.

۴۶۵

در حکمت اگر ارسطو و جمه‌وری
در قدرت اگرچه قیصر و فغفوری
می نوش ز جامِ جم که گورِ آخرِ کار
گر بهرامی که عاقبت در گوری

۴۶۶

در کارگه کوزه‌گری کردم رای
در پایه چرخ دیدم استاد بپای
میکرد دلیر کوزه را دسته و سر
از کلاه پادشاه و از پای گدای

۴۶۷

رو بیخبری گزین اگر باخبری
تا از کفِ مستانِ ازل باده خوری
تو بیخبری بیخبری کار تو نیست
هر بیخبری را نرسد بیخبری

*466. C. N. L. A. I. J. *Páya*, "the treadle."

467. L. N. Meaning, the "truly mystical darkness of ignorance." See *Gulshan i Ráz*, p. 13.

468.

O Love! before you pass death's portal through,
And potters make their jugs of me and you,
 Pour from this jug some wine, of headache
 void,
And fill your cup, and fill my goblet too!

469.

O Love! while yet you can, with tender art,
Lift sorrow's burden from your lover's heart;
 Your wealth of graces will not always last,
But slip from your possession, and depart!

470.

Bestir thee, ere death's cup for thee shall flow,
And blows of ruthless fortune lay thee low;
 Acquire some substance *here*, there is none
 there,
For those who thither empty-handed go!

468. C. L. N. A. I. J. Headache, in allusion to the wine of Paradise, Koran, lvi. 17.

469. C. L. N. A. I. J. Some MSS. read *zinhár* for

۴۶۸

زان بیشتر اِي صنم که در رهگذري
 خاكِ من و تو کوزه کند کوزه گري
 زان کوزهء مي که نيست در وي ضري
 پرکن قدحي بخور بمن ده دگري

۴۶۹

زينهار كنون که ميتواني باري
 بردار ز خاطرِ عزيزي باري
 کين مملکت حسن نمايد جاويد
 از دستِ تو هم برون رود يکباري

۴۷۰

زان پيش که از جامِ اجل مست شوي
 زير لکدِ حادثها پست شوي
 سرمايه بدست آر اينجا کابجا
 سودي نکني اگر تهی دست شوی

zínhár, either will scan.

470. L. N. Line 2 is in metre 4. Meaning, "Work while it is day."

471.

Who framed the lots of quick and dead but
 Thou?

Who turns the troublous wheel of heaven but
 Thou?

Though we are sinful slaves, is it for Thee
 To blame us? Who created us but Thou?

472.

O wine, most limpid, pure, and crystalline,
 Would I could drench this silly frame of mine
 With thee, that passers by might think
 'twas thou,
 And cry, "Whence comest thou, fair master
 wine?"

473.

A Shaikh beheld a harlot, and quoth he,
 "You seem a slave to drink and lechery;"
 And she made answer, "What I seem I am,
 But, Master, are you all you seem to be?"

471. L. N. A. I.

472. L. N.

473. L. N. The technical name of quatrains like

۴۷۱

سازندهء کارِ مرده و زنده توئی
دارندهء این چرخِ پراگنده توئی
من گرچه بدم خواجهء این بنده توئی
کسرا چه گنه نه آفرینده توئی

۴۷۲

ای بادهء ناب و ای می مینائی
چندان بخورم ترا من شیدائی
کز دور مرا هر که به بیند گوید
ای خواجه شراب از کجا میائی

۴۷۳

شیخی بزَن فاحشه گفتا مستی
هر لحظه بدامِ دیگری پابستی
گفتا شیخا هر آنچه گوئی هستم
اما تو چنانکه مینمائی هستی

this is *suwāl o jawāb*, or *murūja'at*. Gladwin, Persian Rhetoric, p. 40.

474.

If, like a ball, earth to my house were borne,
When drunk, I'd rate it at a barley-corn ;

 Last night they offered me in pawn for wine,
But the rude vintner laughed that pledge to
 scorn.

475.

Now in thick clouds Thy face Thou dost im-
 merse,

And now display it in this universe ;

 Thou the spectator, Thou the spectacle,
Sole to Thyself Thy glories dost rehearse.

476.

Better to make one soul rejoice with glee,
Than plant a desert with a colony ;

 Rather one freeman bind with chains of love,
Than set a thousand prisoned captives free !

474. C. L. N. A. I. J. Note the *yás i tankír* in *kuyé, juyé, and giruyé*.

475. C. L. N. A. I. J. Compare the Vulgate,

۴۷۴

عالم همه کر چو گوی افتد بکوئی
 من مست و خراب خفته بر من بجوئی
 دوشم بخرابات گرو میکردند
 خمار همیگفت که نیکو گروئی

۴۷۵

که گشته نهان رُو بکسی ننمائی
 که در صور کون و مکان پیدائی
 این جلوه گری بخویشتن بنمائی
 خود عین عیانی و خودی دینائی

۴۷۶

گر روی زمین بجمله آباد کنی
 چندان نبود که خاطری شاد کنی
 گر بنده کنی بلطف آزادیرا
 بهتر که هزار بنده آزاد کنی

"*ludens in orbe terrarum*," and *Gulshan i Râz*, p. 14.
 476. L. N.

477.

O thou who, for thy pleasure dost impart
A pang of sorrow to thy fellow's heart,
Go ! mourn thy perished wit, and peace of
mind,
Thyself hast slain them, like the fool thou art !

478.

Wherever you can get two maunds of wine,
Set to, and drink it like a libertine ;
Whoso acts thus will set his spirit free
From saintly airs like yours, and grief like
mine.

479.

So long as I possess two maunds of wine,
Bread of the flower of wheat, and mutton chine,
And you, O Tulip cheeks, to share my hut,
Not every Sultan's lot can vie with mine.

477. C. L. N. A. I. J.

478. C. L. N. A. B. I. J. *Chu mané*, "of one like me." So in No. 170, (the note to which is wrong.)

۴۷۷

گر شادي خويشتن بدان ميداني
 کاسوده دلي را بغمي بنشاني
 در ماتم عقل خويش باشي همه عمر
 ميدار مصيبت که عجب ناداني

۴۷۸

گر زانکه بدست آيد از مي دو مني
 می خور تو بهر محفل و هر انجمني
 کانکس که چنان کرد فراغت دارد
 از سبليت چون توئي و ريش چو مني

۴۷۹

گر دست دهد ز مغز گندم ناني
 وز مي دو مني ز گوسفندي راني
 با لاله رخي نشسته در ويراني
 عيشي بود اين نه حد هر سلطاني

Vullers, p. 254. Literally, "mustaches and beard."

479. C. L. N. A. B. I.

480.

They call you wicked, if to fame you're known,
And an intriguer, if you live alone ;

Trust me, though you were Khizer or Elias,
'Tis best to know none, and of none be known.

481.

Yes ! here am I with wine and feres again !

I did repent, but, ah ! 'twas all in vain ;

Preach not to me of Noah and his flood,
But pour a flood of wine to drown my pain !

482.

For union with my love I sigh in vain,

The pangs of absence I can scarce sustain,

My grief I dare not tell to any friend ;
O trouble strange, sweet passion, bitter pain !

480. C. N. I.

481. C. L. N. A. I. J. *Tāuba i Nassúh*, a repentance not to be repented of. Nicolas. In line 2, note the

۴۸۰

گر شهرة شوي بشهر شرّ الناسي
 گر گوشه نشين شوي همه وسواسي
 به زان نبود گر خضر و الياسي
 کس نشناسد ترا تو کس نشناسي

۴۸۱

ما و مي و معشوق و صبح اي ساقی
 از ما نبود توبه نصوح اي ساقی
 تا کي خواني قصه نوح اي ساقی
 پيس آر سبک راحت روح اي ساقی

۴۸۲

نه سوي وصال تو مرا دست رسي
 نه طاقت هجران تو دارم نفسي
 نه زهره که باز گويم اين غم بکسي
 مشکل کاري طرفه غمي خوش هوسي

izáfat dropped after silent *he*.

482. N. These quatrains are called *firákíya*, and are rare in Khayyám.

483.

'Tis dawn ! I hear the loud Muezzin's call,
And here am I before the vintner's hall ;
 This is no time for piety. Be still !
And drop your talk and airs devotional !

484.

Angel of joyful foot ! the dawn is nigh ;
Pour wine, and lift your tuneful voice on high,
 Sing how Jamsheds and Khosraus bit the dust,
Whelmed by the rolling months, from Tir to
 Dai !

485.

Frown not at revellers, I beg of thee,
For all thou keepest righteous company ;
 But drink, for, drink or no, 'tis all the same,
If doomed to hell, no heaven thou'lt ever see.

483. C. L. N. A. I. J.484. C. L. N. A. I. *Tir* and *Dai*, April and December

۴۸۳

هنگام صبح است و خروش اي ساقی
 ما و مي و کوي میفروش اي ساقی
 چه جای صلاحست خموش اي ساقی
 بگذر ز حدیث و زهد نوش اي ساقی

۴۸۴

هنگام صبح ای صنم فرخ پی
 بر ساز ترانه و پیش آور می
 کافکند بخاک صد هزاران جم و کی
 این آمدن تیرمه و رفتن دي

۴۸۵

هان تا بر مستان بدرشتی نشوی
 یا از در نیکوان پزشتی نشوی
 می خور که بخوردن و بنا خوردن می
 کز آلت دوزخی بهشتی نشوی

•485. C. L. N. A. I. J. Koran, xvi. 38: "Some of them there were, whom Allah guided, and there were others doomed to err."

486.

I wish that Allah would rebuild these skies,
And earth, and that at once, before my eyes,
And either raze my name from off his roll,
Or else relieve my dire necessities !

487.

Lord ! make thy bounty's cup for me to flow,
And bread unbegged for day by day bestow ;
Yea, with thy wine make me beside myself,
No more to feel the headache of my woe !

488.

Omar ! of burning heart, perchance to burn
In hell, and feed its bale-fires in thy turn,
Presume not to teach Allah clemency,
For who art thou to teach, or he to learn ?

486. N. This rather sins against Horace's canon,
"Nec Deus intersit," &c.

487. C. L. N. A. I. J.

488. C. L. N. A. I. J. The Persian preface states

۴۸۶

يزدان خواهَم جهان دگر گون کندي
 واکنون کندي تا نگرم چون کندي
 يا نامر من از جریده بیرون کندي
 يا روزي من ز غيب افزون کندي

۴۸۷

يا رب بکشي بر من از رزق دري
 بي منتِ مخلوق رسان ما حضري
 از باده چنان مست نگهدار مرا
 کز بېخبري نباشدم دردِ سري

۴۸۸

اي سوختهء سوختهء سوختني
 وي آتشِ دوزخ از تو افروختني
 تا کي گوئي که بر عمرِ رحمت کن
 حق را تو لجا و رحمت آموختني

that, after his death, Omar appeared to his mother in a dream, and repeated this quatrain to her. For the last line I am indebted to Mr. Fitzgerald.

489.

Cheer up! your lot was settled yesterday!
Heedless of all that you might do or say,
Without so much as "By your leave" they
fixed
Your lot for all the morrows yesterday!

490.

I never would have come, had I been asked,
I would as lief not go, if I were asked,
And, to be short, I would annihilate
All coming, being, going, were I asked!

491.

Man is a cup, his soul the wine therein,
Flesh is a pipe, spirit, the voice within;
O Khayyam, have you fathomed what man is?
A magic lantern with a light therein!

489. C. L. A. B. I. Predestination.

490. C. L. N. (in part) A. B. I. J. So the Ecclesiast,
"Therefore I hated life," &c.

۴۸۹

خوش باش که پخته اند سودايِ تو دي
 ايمن شده از همه تمنایِ تو دی
 تو شاد بزي که بي تقاضايِ تو دي
 دادند قرارِ کارِ فردايِ تو دي

۴۹۰

گر آمدنم بمن بدی نامدی
 ورنیز شدن بمن بدی کی شدمی
 به زان نبدی که اندر این عالم خاك
 نه آمدی نه شدمی نه بدمی

۴۹۱

آدم چو صراحي بود و روح چومي
 قالب چوني بود صدایِ دروي
 داني چه بود آدمِ خاكي خيام
 فانوسِ خیالي و چراغي دروي

491. C. A. I. Note *mé* (for *mai*) rhyming with *we*; *We* is Turanian (Bl., Prosody, xvii.), and probably *me*, pronounced with the *Imála* (*ibid.*, p.v.), is the same.

492.

O skyey wheel, all base men you supply
 With baths, mills, and canals that run not dry,
 While good men have to pawn their goods
 for bread :
 Pray, who would give a fig for such a sky ?

493.

A potter at his work I chanced to see,
 Pounding some earth and shreds of pottery ;
 I looked with eyes of insight, and methought
 'Twas Adam's dust with which he made so free !

494.

The Sáki knows my *genus properly*,
 To all woc's *species* he holds a key ;
 Whene'er my *mood* is sad, he brings me wine,
 And that makes all the *difference*, to me !

492. B. L. In line 3, I read *nīh and* for *nīhand*, which will not scan. Line 4 is slightly paraphrased.

493. C. L. A. I, J. Note the arrangement of the

۴۹۲

اي چرخ همه خسیس را چیز دهی
 گرمابه و آسیا و کاریز دهی
 آزاده بنان شب گروگان نه اند
 شاید که بر اینچنین فلک تیز دهی

۴۹۳

بر کوزه گری بزیر کردم گذری
 از خاک همی نمود هر دم تبّری
 من دیدم اگر ندید هر بی بصری
 خاک پدرم بر کف هر کوزه گری

۴۹۴

چون جنس مرا خاصه بداند ساقی
 صد فصل ز هر نوع براند ساقی
 چون و امانم برسم خود باده دهد
 در حدّ خودم در گذراند ساقی

495.

Dame Fortune! all your acts and deeds confess
 That you are foul oppression's votaress;
 You cherish bad men, and annoy the good;
 Is this from dotage, or sheer foolishness?

496.

You, who in carnal lusts your time employ,
 Wearing your precious spirit with annoy,
 Know that these things you set your heart
 upon
 Sooner or later must the soul destroy!

497.

Hear from the spirit world this mystery:
 Creation is summed up, O man, in thee;
 Angel and demon, man and beast art thou,
 Yea, thou *art* all thou dost *appear* to be!

495. C. L. A. I. J. *Mu'takif*, a devotee.

496. L. In line 4, L. writes *árízúyī* with two *yas*, the second being reflexed under the first. Bl. (Prosody,

۴۹۵

اي دهر بکردهاي خود معترفي
 در خانقه جور و ستم معتکفي
 نعمت بخسان دهی و زحمت بکسان
 زین هردو برون نیست خري يا خري

۴۹۶

پیوسته ز بهر شهوت نفساني
 این جان شریف را همی رنجاني
 آگاه نه که آفت جان تو اند
 انها که تو در آرزوي ایشاني

۴۹۷

اي اذک، خلاصه چهار ارکاني
 بشنو سخن از عالم روحاني
 دیوي و ددي و مَلک و انساني
 با تست هراچه می نمائی آنی

p. 12) approves this method. The second *yá* is the *yá* *i butni*, after conjunctive *ya*.

497. L. Man, the microcosm. Line 2 is one syllable short. Should we read *Sūkhāné*?

498.

If popularity¹ you would ensue,
Speak well of Moslem, Christian, and Jew ;
 So shall you be esteemed of great and small,
And none will venture to speak ill of you.

499.

O wheel of heaven, what have I done to you,
That you should thus annoy me? Tell me true ;
 To get a drink I have to cringe and stoop,
And for my bread you make me beg and sue.

500.

No longer hug your grief and vain despair,
But in this unjust world be just and fair ;
 And since the issué² of the world is naught,
Think you are naught, and so shake off dull
 care!

498. L.

499. L. *Abrúy*, 'honour.'

۴۹۸

خواهي كه پسندیده آنام شوي
مقبول قبولِ خاصه و عام شوي
اندر پي مومن و جهود و ترسا
بد گوي مباح تا نكونام شوي

۴۹۹

اي چرخ چه کرده ام ترا راست بگوي
پيوسته فگنده مرا در تگ و پوي
نام ندهي تا نبري کوي بکوي
ابم ندهي تا نبري آب ز روي

۵۰۰

چندین غم بیهوده مخور شاد بزي
و اندر ره بیداد تو باداد بزي
چون آخر کار این جهان نیستی است
انگار که نیستی و آزاد بزي

500. L. B. In line 3 scan *nēsātīyast*.

TRÜBNER'S ORIENTAL SERIES.

"A knowledge of the commonplace, at least, of Oriental literature, philosophy, and religion is as necessary to the general reader of the present day as an acquaintance with the Latin and Greek classics was a generation or so ago. Immense strides have been made within the present century in these branches of learning; Sanskrit has been brought within the range of accurate philology, and its invaluable ancient literature thoroughly investigated; the language and sacred books of the Zoroastrians have been laid bare; Egyptian, Assyrian, and other records of the remote past have been deciphered, and a group of scholars speak of still more recondite Accadian and Hittite monuments; but the results of all the scholarship that has been devoted to those subjects have been almost inaccessible to the public because they were contained for the most part in learned or expensive works, or scattered throughout the numbers of scientific periodicals. Messrs. TRÜBNER & Co., in a spirit of enterprise which does them infinite credit, have determined to supply the constantly-increasing want, and to give in a popular, or, at least, a comprehensive form, all this mass of knowledge to the world."—*Times*.

NOW READY,

Post 8vo, pp. 568, with Map, cloth, price 16s.

THE INDIAN EMPIRE : ITS HISTORY, PEOPLE, AND PRODUCTS.

Being a revised form of the article "India," in the "Imperial Gazetteer," remodelled into chapters, brought up to date, and incorporating the general results of the Census of 1881.

By W. W. HUNTER, C.I.E., LL.D.,

Director-General of Statistics to the Government of India.

"The article 'India,' in Volume IV., is the touchstone of the work, and proves clearly enough the sterling metal of which it is wrought. It represents the essence of the 100 volumes which contain the results of the statistical survey conducted by Dr. Hunter throughout each of the 240 districts of India. It is, moreover, the only attempt that has ever been made to show how the Indian people have been built up, and the evidence from the original materials has been for the first time sifted and examined by the light of the local research in which the author was for so long engaged."—*Times*.

THE FOLLOWING WORKS HAVE ALREADY APPEARED:—

Second Edition, post 8vo, cloth, pp. xvi.—428, price 16s.

**ESSAYS ON THE SACRED LANGUAGE, WRITINGS,
AND RELIGION OF THE PARSIS.**

* BY MARTIN HAUG, PH.D.,

Late of the Universities of Tübingen, Göttingen, and Bonn; Superintendent of Sanskrit Studies, and Professor of Sanskrit in the Poona College.

EDITED BY DR. E. W. WEST.

- I. History of the Researches into the Sacred Writings and Religion of the Parsis, from the Earliest Times down to the Present.
- II. Languages of the Parsi Scriptures.
- III. The Zend-Avesta, or the Scripture of the Parsis.
- IV. The Zoroastrian Religion, as to its Origin and Development.

“ ‘Essays on the Sacred Language, Writings, and Religion of the Parsis,’ by the late Dr. Martin Haug, edited by Dr. E. W. West. The author intended, on his return from India, to expand the materials contained in this work into a comprehensive account of the Zoroastrian religion, but the design was frustrated by his untimely death. We have, however, in a concise and readable form, a history of the researches into the sacred writings and religion of the Parsis from the earliest times down to the present—a dissertation on the languages of the Parsi Scriptures, a translation of the Zend-Avesta, or the Scripture of the Parsis, and a dissertation on the Zoroastrian religion, with especial reference to its origin and development.”—*Times*.

Post 8vo, cloth, pp. viii.—176, price 7s. 6d.

**TEXTS FROM THE BUDDHIST CANON
COMMONLY KNOWN AS “DHAMMAPADA.”**

With Accompanying Narratives.

Translated from the Chinese by S. BEAL, B.A., Professor of Chinese University College, London.

The Dhammapada, as hitherto known by the Pali Text Edition, as edited by Fausböll, by Max Müller's English, and Albrecht Weber's German translations, consists only of twenty-six chapters or sections, whilst the Chinese version, or rather recension, as now translated by Mr. Beal, consists of thirty-nine sections. The students of Pali who possess Fausböll's text, or either of the above named translations, will therefore needs want Mr. Beal's English rendering of the Chinese version; the thirteen above-named additional sections not being accessible to them in any other form; for, even if they understand Chinese, the Chinese original would be unobtainable by them.

“Mr. Beal's rendering of the Chinese translation is a most valuable aid to the critical study of the work. It contains authentic texts gathered from ancient canonical books, and generally connected with some incident in the history of Buddha. Their great interest, however, consists in the light which they throw upon everyday life in India at the remote period at which they were written, and upon the method of teaching adopted by the founder of the religion. The method employed was principally parable, and the simplicity of the fables and the excellence of the morals inculcated, as well as the strange hold which they have retained upon the minds of millions of people, make them a very remarkable study.”—*Times*.

“Mr. Beal, by making it accessible in an English dress, has added to the great services he has already rendered to the comparative study of religious history.”—*Academy*.

“Valuable as exhibiting the doctrine of the Buddhists in its purest, least adulterated form, it brings the modern reader face to face with that simple creed and rule of conduct which won its way over the minds of myriads, and which is now nominally professed by 145 millions, who have overlaid its austere simplicity with innumerable ceremonies, forgotten its maxims, perverted its teaching, and so inverted its leading principle that a religion whose founder denied a God, now worships that founder as a god himself.”—*Scotsman*.

Second Edition, post 8vo, cloth, pp. xxiv.—360, price 10s. 6d.

THE HISTORY OF INDIAN LITERATURE.

By ALBRECHT WEBER.

Translated from the Second German Edition by JOHN MANN, M.A., and
THÉODOR ZACHARIAE, Ph.D., with the sanction of the Author.

Dr. BEHLER, Inspector of Schools in India, writes:—"When I was Professor of Oriental Languages in Elphinstone College, I frequently felt the want of such a work to which I could refer the students."

Professor COWELL, of Cambridge, writes:—"It will be especially useful to the students in our Indian colleges and universities. I used to long for such a book when I was teaching in Calcutta. Hindu students are intensely interested in the history of Sanskrit literature, and this volume will supply them with all they want on the subject."

Professor WHITNEY, Yale College, Newhaven, Conn., U.S.A., writes:—"I was one of the class to whom the work was originally given in the form of academic lectures. At their first appearance they were by far the most learned and able treatment of their subject; and with their recent additions they still maintain decidedly the same rank."

"Is perhaps the most comprehensive and lucid survey of Sanskrit literature extant. The essays contained in the volume were originally delivered as academic lectures, and at the time of their first publication were acknowledged to be by far the most learned and able treatment of the subject. They have now been brought up to date by the addition of all the most important results of recent research."—*Times*.

Post 8vo, cloth, pp. xii.—198, accompanied by Two Language
Maps, price 12s.

A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES.

By ROBERT N. CUST.

The Author has attempted to fill up a vacuum, the inconvenience of which pressed itself on his notice. Much had been written about the languages of the East Indies, but the extent of our present knowledge had not even been brought to a focus. It occurred to him that it might be of use to others to publish in an arranged form the notes which he had collected for his own edification.

"Supplies a deficiency which has long been felt."—*Times*.

"The book before us is then a valuable contribution to philological science. It passes under review a vast number of languages, and it gives, or professes to give, in every case the sum and substance of the opinions and judgments of the best-informed writers."—*Saturday Review*.

Second Corrected Edition, post 8vo, pp. xii.—116, cloth, price 5s.

THE BIRTH OF THE WAR-GOD.

A Poem. By KALIDASA.

Translated from the Sanskrit into English Verse by

RALPH T. H. GRIFFITH, M.A.

"A very spirited rendering of the *Kumārāsambhava*, which was first published twenty-six years ago, and which we are glad to see made once more accessible."—*Times*.

"Mr. Griffith's very spirited rendering is well known to most who are at all interested in Indian literature, or enjoy the tenderness of feeling and rich creative imagination of its author."—*Indian Antiquary*.

"We are very glad to welcome a second edition of Professor Griffith's admirable translation. Few translations deserve a second edition better."—*Athenaeum*.

Post 8vo. cloth, pp. 432, price 16s.

**A CLASSICAL DICTIONARY OF HINDU MYTHOLOGY
AND RELIGION, GEOGRAPHY, HISTORY, AND
LITERATURE.**

By JOHN DOWSON, M.R.A.S.,
Late Professor of Hindustani, Staff College.

In this work an endeavour has been made to supply the long-felt want of a Hindu Classical Dictionary. The main portion of this work consists of mythology, but religion is bound up with mythology, and in many points the two are quite inseparable.

This work will be a book of reference for all concerned in the government of the Hindus, but it will be more especially useful to young Civil Servants, and to masters and students in the universities, colleges, and schools in India.

"This not only forms an indispensable book of reference to students of Indian literature, but is also of great general interest, as it gives in a concise and easily accessible form all that need be known about the personages of Hindu mythology whose names are so familiar, but of whom so little is known outside the limited circle of *servants*,"—*Times*.

"It is no slight gain when such subjects are treated fairly and fully in a moderate space; and we need only add that the few wants which we may hope to see supplied in new editions detract but little from the general excellence of Mr. Dowson's work."—*Saturday Review*.

Post 8vo, with View of Mecca, pp. cxii.—172, cloth, price 9s.

SELECTIONS FROM THE KORAN.

By EDWARD WILLIAM LANE,
Hon. Doctor of Literature, Leyden, &c., &c.; Translator of "The Thousand and One Nights;" &c., &c.

A New Edition, Revised and Enlarged, with an Introduction by
STANLEY LANE POOLE.

"... Has been long esteemed in this country as the compilation of one of the greatest Arabic scholars of the time, the late Mr. Lane, the well-known translator of the 'Arabian Nights.' ... The present editor has enhanced the value of his relative's work by divesting the text of a great deal of extraneous matter introduced by way of comment, and prefixing an introduction."—*Times*.

"Mr. Poole is both a generous and a learned biographer. ... Mr. Poole tells us the facts ... so far as it is possible for industry and criticism to ascertain them, and for literary skill to present them in a condensed and readable form."—*Englishman, Calcutta*.

Post 8vo, pp. vi.—368, cloth, price 14s.

MODERN INDIA AND THE INDIANS,

BEING A SERIES OF IMPRESSIONS, NOTES, AND ESSAYS.

By MONIER WILLIAMS, D.C.L.,
Hon. M.L.D. of the University of Calcutta, Hon. Member of the Bombay Asiatic Society, Boden Professor of Sanskrit in the University of Oxford.

Third Edition, revised and augmented by considerable Additions,
with Illustrations and a Map.

This edition will be found a great improvement on those that preceded it. The author has taken care to avail himself of all such criticisms on particular passages in the previous editions as appeared to him to be just, and he has enlarged the work by more than a hundred pages of additional matter.

"In this volume we have the thoughtful impressions of a thoughtful man on some of the most important questions connected with our Indian Empire. ... An enlightened observant man, travelling among an enlightened observant people, Professor Monier Williams has brought before the public in a pleasant form more of the manners and customs of the Queen's Indian subjects than we ever remember to have seen in any one work. He not only deserves the thanks of every Englishman for this able contribution to the study of Modern India—a subject with which we should be specially familiar—but he deserves the thanks of every Indian, Parsee or Hindu, Buddhist and Moslem, for his clear exposition of their manners, their creeds, and their necessities."—*Times*.

Post 8vo, pp. xlv.—376, cloth, price 14s.

METRICAL TRANSLATIONS FROM SANSKRIT WRITERS.

With an Introduction, many Prose Versions, and Parallel Passages from Classical Authors.

By J. MUIR, C.I.E., D.C.L., LL.D., Ph.D.

"... An agreeable introduction to Hindu poetry."—*Times*.

"... A volume which may be taken as a fair illustration alike of the religious and moral sentiments and of the legendary lore of the best Sanskrit writers."—*Edinburgh Daily Review*.

In Two Volumes, post 8vo, pp. viii.—408 and viii.—348, cloth, price 28s.

MISCELLANEOUS ESSAYS RELATING TO INDIAN SUBJECTS.

By BRIAN HOUGHTON HODGSON, Esq., F.R.S.,

Late of the Bengal Civil Service; Corresponding Member of the Institute; Chevalier of the Legion of Honour; late British Minister at the Court of Nepal, &c., &c.

CONTENTS OF VOL. I.

SECTION I.—On the Kochs, Bôdô, and Dhimal Tribes.—Part I. Vocabulary.—Part II. Grammar.—Part III. Their Origin, Location, Numbers, Creed, Customs, Character, and Condition, with a General Description of the Climate they dwell in.—Appendix.

SECTION II.—On Himalayan Ethnology.—I. Comparative Vocabulary of the Languages of the Broken Tribes of Népal.—II. Vocabulary of the Dialects of the Kiranti Language.—III. Grammatical Analysis of the Vayu Language. The Vayu Grammar.—IV. Analysis of the Bâhing Dialect of the Kiranti Language. The Bâhing Grammar.—V. On the Vayu or Hâyu Tribe of the Central Himalâya.—VI. On the Kiranti Tribe of the Central Himalâya.

CONTENTS OF VOL. II.

SECTION III.—On the Aborigines of North-Eastern India. Comparative Vocabulary of the Tibetan, Bôdô, and Garô Tongues.

SECTION IV.—Aborigines of the North-Eastern Frontier.

SECTION V.—Aborigines of the Eastern Frontier.

SECTION VI.—The Indo-Chinese Borderers, and their connection with the Himalayans and Tibetans. Comparative Vocabulary of Indo-Chinese Borderers in Arakan. Comparative Vocabulary of Indo-Chinese Borderers in Tenasserim.

SECTION VII.—The Mongolian Affinities of the Caucasians.—Comparison and Analysis of Caucasian and Mongolian Words.

SECTION VIII.—Physical Type of Tibetans.

SECTION IX.—The Aborigines of Central India.—Comparative Vocabulary of the Aboriginal Languages of Central India.—Aborigines of the Eastern Ghats.—Vocabulary of some of the Dialects of the Hill and Wandering Tribes in the Northern Sierras.—Aborigines of the Nilgiris, with Remarks on their Affinities.—Supplement to the Nilgiri Vocabularies.—The Aborigines of Southern India and Ceylon.

SECTION X.—Route of Nepalese Mission to Peking, with Remarks on the Watershed and Plateau of Tibet.

SECTION XI.—Route from Kâthmândû, the Capital of Népal, to Darjeeling in Sikkim.—Memorandum relative to the Seven Cosms of Népal.

SECTION XII.—Some Accounts of the Systems of Law and Police as recognised in the State of Népal.

SECTION XIII.—The Native Method of making the Paper denominated Hindustan, Népalése.

SECTION XIV.—Pre-eminence of the Vernaculars; or, the Anglicists Answered: Being Letters on the Education of the People of India.

"For the study of the less-known races of India Mr. Brian Hodgson's 'Miscellaneous Essays' will be found very valuable both to the philologist and the ethnologist."—*Times*.

Third Edition, Two Vols., post 8vo, pp. viii.—268 and viii.—326, cloth, price 21s.

THE LIFE OR LEGEND OF GAUDAMA,

THE BUDDHA OF THE BURMESE. With Annotations.

The Ways to Neibban, and Notice on the Phongyies or Burmese Monks.

By THE RIGHT REV. P. BIGANDET,

Bishop of Ramatha, Vicar-Apostolic of Ava and Pegu.

"The work is furnished with copious notes, which not only illustrate the subject-matter, but form a perfect encyclopedia of Buddhist lore."—*Times*.

"A work which will furnish European students of Buddhism with a most valuable help in the prosecution of their investigations."—*Edinburgh Daily Review*.

"Bishop Bigandet's invaluable work, . . . and no work founded—rather translated—from original sources presents to the Western student a more faithful picture than that of Bishop Bigandet."—*Indian Antiquary*.

"Viewed in this light, its importance is sufficient to place students of the subject under a deep obligation to its author."—*Colcatta Review*.

"This work is one of the greatest authorities upon Buddhism."—*Dublin Review*.

" . . . A performance the great value of which is well known to all students of Buddhism."—*Tablet*.

Post 8vo, pp. xxiv.—420, cloth, price 18s.

CHINESE BUDDHISM.

A VOLUME OF SKETCHES, HISTORICAL AND CRITICAL.

By J. EDKINS, D.D.

Author of "China's Place in Philology," "Religion in China," &c. &c.

"It contains a vast deal of important information on the subject, such as is only to be gained by long continued study on the spot."—*Athenæum*.

"It is impossible within our limits even to mention the various subjects connected with Buddhism with which Dr. Edkins deals."—*Saturday Review*.

"Upon the whole, we know of no work comparable to it for the extent of its original research, and the simplicity with which this complicated system of philosophy, religion, literature, and ritual is set forth."—*British Quarterly Review*.

"The whole volume is replete with learning. . . . It deserves most careful study from all interested in the history of the religions of the world, and expressly of those who are concerned in the propagation of Christianity. Dr. Edkins notices in terms of just condemnation the exaggerated praise bestowed upon Buddhism by recent English writers."—*Record*.

Second Edition, post 8vo, pp. xxvi.—244, cloth, price 10s. 6d.

THE GULISTAN;

OR, ROSE GARDEN OF SHEKH MUSHLIU'D-DIN SADI OF SHIRAZ.

Translated for the First Time into Prose and Verse, with an Introductory Preface, and a Life of the Author, from the Atish Kadah,

By EDWARD B. EASTWICK, C.B., M.A., F.R.S., M.R.A.S.,
Of Merton College, Oxford, &c.

"It is a very fair rendering of the original."—*Times*.

"The new edition has long been desired, and will be welcomed by all who take any interest in Oriental poetry. *The Gulistan is a typical Persian verse-book of the highest order. Mr. Eastwick's rhymed translation . . . has long established itself in a secure position as the best version of Sadi's finest work."—*Academy*.

"It is both faithfully and gracefully executed."—*Tablet*.

Post 8vo, pp. 496, cloth, price 18s.

LINGUISTIC AND ORIENTAL ESSAYS.

WRITTEN FROM THE YEAR 1846 TO 1878.

By ROBERT NEEDHAM CUST,

Late Member of Her Majesty's Indian Civil Service; Hon. Secretary to
the Royal Asiatic Society;
and Author of "The Modern Languages of the East Indies."

"We know none who has described Indian life, especially the life of the natives, with so much learning, sympathy, and literary talent."—*Academy*.

"It is impossible to do justice to any of these essays in the space at our command. . . But they seem to us to be full of suggestive and original remarks."—*St. James's Gazette*.

"His book contains a vast amount of information, . . . of much interest to every intelligent reader. It is, he tells us, the result of thirty-five years of inquiry, reflection, and speculation, and that on subjects as full of fascination as of food for thought."—*Tablet*.

"The essays . . . exhibit such a thorough acquaintance with the history and antiquities of India as to entitle him to speak as one having authority."—*Edinburgh Daily Review*.

"The author speaks with the authority of personal experience. . . . It is this constant association with the country and the people which gives such a vividness to many of the pages."—*Athenæum*.

Post 8vo, pp. civ.—348, cloth, price 18s.

BUDDHIST BIRTH STORIES; or, Jataka Tales.

The Oldest Collection of Folk-lore Extant :

BEING THE JATAKATTHAVANNANA,

For the first time Edited in the original Pāli.

By V. FAUSBOILL ;

And Translated by T. W. RHYS DAVIDS.

Translation. Volume I.

"These are tales supposed to have been told by the Buddha of what he had seen and heard in his previous births. They are probably the nearest representatives of the original Aryan stories from which sprang the folk-lore of Europe as well as India, and from which the Semitic nations also borrowed much. The introduction contains a most interesting disquisition on the migrations of these fables, tracing their reappearance in the various groups of folk-lore legends respectively known as 'Æsop's Fables,' the 'Hitopadesa,' the Calilag and Dinnag series, and even 'The Arabian Nights.' Among other old friends, we meet with a version of the Judgment of Solomon, which proves, after all, to be an Aryan, and not a Semitic tale."—*Times*.

"It is now some years since Mr. Rhys Davids asserted his right to be heard on this subject by his able article on Buddhism in the new edition of the 'Encyclopædia Britannica.'"—*Leeds Mercury*.

"All who are interested in Buddhist literature ought to feel deeply indebted to Mr. Rhys Davids. His well-established reputation as a Pali scholar is a sufficient guarantee for the fidelity of his version, and the style of his translations is deserving of high praise."—*Academy*.

"It is certain that no more competent expositor of Buddhism could be found than Mr. Rhys Davids, and that these Birth Stories will be of the greatest interest and importance to students. In the Jātaka book we have, then, a priceless record of the earliest imaginative literature of our race; and Mr. Rhys Davids is well warranted in claiming that it presents to us a nearly complete picture of the social life and customs and popular beliefs of the common people of Aryan tribes, closely related to ourselves, just as they were passing through the first stages of civilisation."—*St. James's Gazette*.

TRÜBNER'S ORIENTAL SERIES.

Post 8vo, pp. xxviii.—362, cloth, price 14s.

A TALMUDIC MISCELLANY;

OR, A THOUSAND AND ONE EXTRACTS FROM THE TALMUD,
THE MIDRASHIM, AND THE KABBALAH.

Compiled and Translated by PAUL ISAAC HERSHON,

Author of "Genesis According to the Talmud," &c.

With Notes and Copious Indexes.

"To obtain in so concise and handy a form as this volume a general idea of the Talmud is a boon to Christians at least."—*Times*.

"This is a new volume of the 'Oriental Series,' and its peculiar and popular character will make it attractive to general readers. Mr. Hershon is a very competent scholar. . . . The present selection contains samples of the good, bad, and indifferent, and especially extracts that throw light upon the Scriptures. The extracts have been all derived, word for word, and made at first hand, and references are carefully given."—*British Quarterly Review*.

"Mr. Hershon's book, at all events, will convey to English readers a more complete and truthful notion of the Talmud than any other work that has yet appeared."—*Daily News*.

"Without overlooking in the slightest the several attractions of the previous volumes of the 'Oriental Series,' we have no hesitation in saying that this surpasses them all in interest."—*Edinburgh Daily Review*.

"Mr. Hershon has done this; he has taken samples from all parts of the Talmud, and thus given English readers what is, we believe, a fair set of specimens which they can test for themselves."—*The Record*.

"Altogether we believe that this book is by far the best fitted in the present state of knowledge to enable the general reader or the ordinary student to gain a fair and unbiased conception of the multifarious contents of the wonderful miscellany which can only be truly understood—so Jewish pride asserts—by the life-long devotion of scholars of the Chosen People."—*Inquirer*.

"The value and importance of this volume consist in the fact that scarcely a single extract is given in its pages but throws some light, direct or refracted, upon those Scriptures which are the common heritage of Jew and Christian alike."—*John Bull*.

"His acquaintance with the Talmud, &c., is seen on every page of his book. . . . It is a capital specimen of Hebrew scholarship; a monument of learned, loving, light-giving labour."—*Jewish Herald*.

Post 8vo, pp. xii.—228, cloth, price 7s. 6d.

THE CLASSICAL POETRY OF THE JAPANESE.

By BASIL HALL CHAMBERLAIN,

Author of "Yeigo Heikaku Shirañ."

"A very curious volume. The author has manifestly devoted much labour to the task of studying the poetical literature of the Japanese, and rendering characteristic specimens into English verse."—*Daily News*.

"Mr. Chamberlain's volume is, so far as we are aware, the first attempt which has been made to interpret the literature of the Japanese to the western world. It is to the classical poetry of Old Japan that we must turn for indigenous Japanese thought, and in the volume before us we have a selection from that poetry rendered into graceful English verse."—*Tablet*.

"It is undoubtedly one of the best translations of lyric literature which has appeared during the close of the last year."—*Celestial Empire*.

"Mr. Chamberlain set himself a difficult task when he undertook to reproduce Japanese poetry in an English form. But he has evidently laboured *con amore*, and his efforts are successful to a degree."—*London and China Express*.

Post 8vo, pp. xii.—164, cloth, price 10s. 6d.

**THE HISTORY OF ESARHADDON (Son of Sennacherib),
KING OF ASSYRIA, B.C. 681-668.**

Translated from the Cuneiform Inscriptions upon Cylinders and Tablets in the British Museum Collection; together with a Grammatical Analysis of each Word, Explanations of the Ideographs by Extracts from the Bi-Lingual Syllabaries, and List of Eponyms, &c.

By ERNEST A. BUDGE, B.A., M.R.A.S.,

Assyrian Exhibitioner, Christ's College, Cambridge, Member of the Society of Biblical Archaeology.

"Students of scriptural archaeology will also appreciate the 'History of Esarhaddon.'"—*Times*.

"There is much to attract the scholar in this volume. It does not pretend to popularise studies which are yet in their infancy. Its primary object is to translate, but it does not assume to be more than tentative, and it offers both to the professed Assyriologist and to the ordinary non-Assyriological Semitic scholar the means of controlling its results."—*Academy*.

"Mr. Budge's book is, of course, mainly addressed to Assyrian scholars and students. They are not, it is to be feared, a very numerous class. But the more thanks are due to him on that account for the way in which he has acquitted himself in his laborious task."—*Tablet*.

Post 8vo, pp. 448, cloth, price 21s.

THE MESNEVI

(Usually known as THE MESNEVITI SHERIF, or HOLY MESNEVI)

OF

MEVLANA (OUR LORD) JELALU 'D-DIN MUHAMMED ER-RUMI.

Book the First.

*Together with some Account of the Life and Acts of the Author,
of his Ancestors, and of his Descendants.*

Illustrated by a Selection of Characteristic Anecdotes, as Collected
by their Historian,

MEVLANA SHEMSU-'D-DIN AHMED, EL EFLAKI, EL 'ARIFI.

Translated, and the Poetry Versified, in English,

By JAMES W. REDHOUSE, M.R.A.S., &c.

"A complete treasury of occult Oriental lore."—*Saturday Review*.

"This book will be a very valuable help to the reader ignorant of Persia, who is desirous of obtaining an insight into a very important department of the literature extant in that language."—*Tablet*.

Post 8vo, pp. xvi.—280, cloth, price 6s.

EASTERN PROVERBS AND EMBLEMS

ILLUSTRATING OLD TRUTHS.

By REV. J. LONG,

Member of the Bengal Asiatic Society, F.R.G.S.

"We regard the book as valuable, and wish for it a wide circulation and attentive reading."—*Record*.

"Altogether, it is quite a feast of good things."—*Globe*.

"Is full of interesting matter."—*Antiquary*.

Post 8vo, pp. viii.—270, cloth, price 7s. 6d.

INDIAN POETRY;

Containing a New Edition of the "Indian Song of Songs," from the Sanscrit of the "Gita Govinda" of Jayadeva; Two Books from "The Iliad of India" (Mahabharata), "Proverbial Wisdom" from the Shlokas of the Hitopadesa, and other Oriental Poems.

By EDWIN ARNOLD, C.S.I., Author of "The Light of Asia."

"In this new volume of Messrs. Trübner's Oriental Series, Mr. Edwin Arnold does good service by illustrating, through the medium of his musical English melodies, the power of Indian poetry to stir European emotions. The 'Indian Song of Songs' is not unknown to scholars. Mr. Arnold will have introduced it among popular English poems. Nothing could be more graceful and delicate than the shades by which Krishna is portrayed in the gradual process of being weaned by the love of

'Beautiful Radha, jasmine-bosomed Radha,'

from the allurements of the forest nymphs, in whom the five senses are typified."—*Times*.

"The studious reader of Mr. Arnold's verse will have added richly to his store of Oriental knowledge . . . infused in every page of this delightful volume. . . . No other English poet has ever thrown his genius and his art so thoroughly into the work of translating Eastern ideas as Mr. Arnold has done in his splendid paraphrases of language contained in these mighty epics."—*Daily Telegraph*.

"The poem abounds with imagery of Eastern luxuriousness and sensuousness; the air seems laden with the spicy odours of the tropics, and the verse has a richness and a melody sufficient to captivate the senses of the dullest."—*Standard*.

"The translator, while producing a very enjoyable poem, has adhered with tolerable fidelity to the original text."—*Overland Mail*.

"We certainly wish Mr. Arnold success in his attempt 'to popularise Indian classics,' that being, as his preface tells us, the goal towards which he bends his efforts."—*Allen's Indian Mail*.

Post 8vo, pp. 336, cloth, price 16s.,

THE RELIGIONS OF INDIA.

By A. BARTH.

Translated from the French with the authority and assistance of the Author.

The author has, at the request of the publishers, considerably enlarged the work for the translator, and has added the literature of the subject to date; the translation may, therefore, be looked upon as an equivalent of a new and improved edition of the original.

"This last addition to Messrs. Trübner's 'Oriental Series' is not only a valuable manual of the religions of India, which marks a distinct step in the treatment of the subject, but also a useful work of reference."—*Academy*.

"This volume is a reproduction, with corrections and additions, of an article contributed by the learned author two years ago to the 'Encyclopédie des Sciences Religieuses.' It attracted much notice when it first appeared, and is generally admitted to present the best summary extant of the vast subject with which it deals."—*Tribune*.

"This is not only on the whole the best but the only manual of the religions of India, apart from Buddhism, which we have in English. The present work is in every way worthy of the promising school of young French scholars to which the author belongs, and shows not only great knowledge of the facts and power of clear exposition, but also great insight into the inner history and the deeper meaning of the great religion, for it is in reality only one, which it proposes to describe."—*Modern Review*.

"The merit of the work has been emphatically recognised by the most authoritative Orientalists, both in this country and on the continent of Europe, and Messrs. Trübner have done well in adding it to their 'Oriental Series.' But probably there are few Indianists (if we may use the word) who would not derive a good deal of information from it, and especially from the extensive bibliography provided in the notes."—*Dublin Review*.

" . . . Such a sketch M. Barth has drawn with a master hand, and his bold, clear method of treating his difficult subject is scarcely marred by a translation which would have rendered a less perspicuous style utterly incomprehensible."—*Critic* (New York).

Post 8vo, pp. viii.—152, cloth, price 6s.

HINDU PHILOSOPHY.

THE SĀṆKHYA KĀRIKA OF IS'WARA KRISHNA.

An Exposition of the System of Kapila, with an Appendix on the Nyāya and Vaiśeṣika Systems.

By JOHN DAVIES, M.A. (Cantab.), M.R.A.S.

The system of Kapila is the earliest attempt on record to give an answer from reason alone to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny. It contains nearly all that India has produced in the department of pure philosophy. Other systems, though classed as philosophic, are mainly devoted to logic and physical science, or to an exposition of the Vedas.

"Such a combination of words is discouraging to the non-Orientalist, but fortunately for him he finds in Mr. Davies a patient and learned guide who leads him into the intricacies of the philosophy of India, and supplies him with a clue, that he may not be lost in them—nay more, points out to him the similarity between the speculations of the remote East and of modern Germany, however much they may differ in external appearance. In the preface he states that the system of Kapila is the earliest attempt on record to give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny," and in his learned and able notes he exhibits 'the connection of the Sāṅkhya system with the philosophy of Spinoza,' and 'the connection of the system of Kapila with that of Schopenhauer and Von Hartmann.'"—*Foreign Church Chronicle*.

"Mr. Davies's volume on Hindu Philosophy is an undoubted gain to all students of the development of thought. The system of Kapila which, is here given in a translation from the Sāṅkhya Kārikā, is the only contribution of India to pure philosophy. The older system of Kapila, however, though it could never have been very widely accepted or understood, presents many points of deep interest to the student of comparative philosophy, and without Mr. Davies's lucid interpretation it would be difficult to appreciate these points in any adequate manner."—*Saturday Review*.

"We welcome Mr. Davies's book as a valuable addition to our philosophical library."—*Notes and Queries*.

Post 8vo, pp. xvi.—296, cloth, price 10s. 6d.

THE MIND OF MENCIUS ;

OR, POLITICAL ECONOMY FOUNDED UPON MORAL PHILOSOPHY.

A SYSTEMATIC DIGEST OF THE DOCTRINES OF THE CHINESE PHILOSOPHER MENCIUS.

Translated from the Original Text and Classified, with Comments and Explanations,

By the REV. ERNST FABER, Rhenish Mission Society.

• Translated from the German, with Additional Notes,

By the REV. A. B. HUTCHINSON, C.M.S., Church Mission, Hong Kong,
Author of "Chinese Primer, Old Testament History."

"The Mind of Mencius" is a Translation from the German of one of the most original and useful works on Chinese Philosophy ever published.

"Mr. Faber is already well known in the field of Chinese studies by his digest of the doctrines of Confucius. In the present volume he gives us a systematic digest of those of Mencius, the greatest and most popular of the disciples of Confucius. The value of this work will be perceived when it is remembered that at no time since relations commenced between China and the West has the former been so powerful—we had almost said aggressive—as now. For those who will give it careful study, Mr. Faber's work is one of the most valuable of the excellent series to which it belongs."—*Nature*.

Post 8vo, pp. x.—130, cloth, price 6s.

A MANUAL OF HINDU PANTHEISM. VEDĀNTASĀRA.

Translated, with copious Annotations, by MAJOR G. A. JACOB,
Bombay Staff Corps; Inspector of Army Schools.

The design of this little work is to provide for missionaries, and for others who, like them, have little leisure for original research, an accurate summary of the doctrines of the Vedānta.

"There can be no question that the religious doctrines most widely held by the people of India are mainly Pantheistic. And of Hindu Pantheism, at all events in its most modern phases, its Vedāntasāra presents the best summary. But then this work is a mere summary: a skeleton, the dry bones of which require to be clothed with skin and bones, and to be animated by vital breath before the ordinary reader will discern in it a living reality. Major Jacob, therefore, has wisely added to his translation of the Vedāntasāra copious notes from the writings of well-known Oriental scholars, in which he has, we think, elucidated all that required elucidation. So that the work, as here presented to us, presents no difficulties which a very moderate amount of application will not overcome."—*Tablet*.

"The modest title of Major Jacob's work conveys but an inadequate idea of the vast amount of research embodied in his notes to the text of the Vedāntasāra. So copious, indeed, are these, and so much collateral matter do they bring to bear on the subject, that the diligent student will rise from their perusal with a fairly adequate view of Hindu philosophy generally. It is, perhaps, to be regretted that the author has not confined himself to exposition, and left his readers to form their own opinion of the value of the tenets described. But this is the only fault we have to find with his book, which, in other respects, is one of the best of its kind that we have seen."—*Calcutta Review*.

Post 8vo, pp. xii.—154, cloth, price 7s. 6d.

TSUNI—|| GOAM :

THE SUPREME BEING OF THE KHOI-KHOI.

By THEOPHILUS HAHN, Ph.D.,

Custodian of the Grey Collection, Cape Town; Corresponding Member
of the Geogr. Society, Dresden; Corresponding Member of the
Anthropological Society, Vienna, &c., &c.

"The first instalment of Dr. Hahn's labours will be of interest, not at the Cape only, but in every University of Europe. It is, in fact, a most valuable contribution to the comparative study of religion and mythology. Accounts of their religion and mythology were scattered about in various books; these have been carefully collected by Dr. Hahn and printed in his second chapter, enriched and improved by what he has been able to collect himself."—*Prof. Max Müller in the Nineteenth Century*.

"Dr. Hahn's book is that of a man who is both a philologist and believer in philological methods, and a close student of savage manners and customs."—*Saturday Review*.

"It is full of good things. Wherever you put in your thumb you are pretty certain to pull out a plum."—*St. James's Gazette*.

In Two Volumes. Vol. I., post 8vo, pp. xii.—392, cloth, price 12s. 6d.

A COMPREHENSIVE COMMENTARY TO THE QURAN.

TO WHICH IS PREFIXED SALE'S PRELIMINARY DISCOURSE, WITH
ADDITIONAL NOTES AND EMENDATIONS.

Together with a Complete Index to the Text, Preliminary
Discourse, and Notes.

By Rev. E. M. WHERRY, M.A., Lodianna.

"As Mr. Wherry's book is intended for missionaries in India, it is no doubt well that they should be prepared to meet, if they can, the ordinary arguments and interpretations, and for this purpose Mr. Wherry's additions will prove useful."—*Saturday Review*.

Post 8vo, pp. vi.—208, cloth, price 8s. 6d.

THE BHAGAVAD-GĪTĀ.

Translated, with Introduction and Notes,

By JOHN DAVIES, M.A. (Cantab.)

"Let us add that his translation of the Bhagavad Gītā is, as we judge, the best that has as yet appeared in English, and that his Philological Notes are of quite peculiar value."—*Dublin Review*.

Post 8vo, pp. 96, cloth, price 5s.

THE QUATRAINS OF OMAR KHAYYAM.

Translated by E. H. WHINFIELD, M.A.,

Barrister-at-Law, late H.M. Bengal Civil Service.

Omar Khayyām (the tent-maker) was born about the middle of the fifth century of the Hejirah, corresponding to the eleventh of the Christian era, in the neighbourhood of Naishapur, the capital of Khorasān, and died in 517 A.H. (= 1122 A.D.)

"Mr. Whinfield has executed a difficult task with considerable success, and his version contains much that will be new to those who only know Mr. Fitzgerald's delightful selection."—*Academy*.

"There are several editions of the Quatrains, varying greatly in their readings. Mr. Whinfield has used three of these for his excellent translation. The most prominent features in the Quatrains are their profound agnosticism, combined with a fatalism based more on philosophic than religious grounds, their Epicureanism and the spirit of universal tolerance and charity which animates them."—*Calcutta Review*.

Post 8vo, pp. xxiv.—268, cloth, price 9s.

THE PHILOSOPHY OF THE UPANISHADS AND ANCIENT INDIAN METAPHYSICS.

As exhibited in a series of Articles contributed to the *Calcutta Review*.

By ARCHIBALD EDWARD GOUGH, M.A., Lincoln College, Oxford;
Principal of the Calcutta Madrasa.

"For practical purposes this is perhaps the most important of the works that have thus far appeared in 'Trübner's Oriental Series.' . . . We cannot doubt that for all who may take it up the work must be one of profound interest."—*Saturday Review*.

In Two Volumes. Vol. I., post 8vo, pp. xxiv.—230, cloth, price 7s. 6d.

A COMPARATIVE HISTORY OF THE EGYPTIAN AND MESOPOTAMIAN RELIGIONS.

By DR. C. P. TIELE.

Vol. I.—HISTORY OF THE EGYPTIAN RELIGION.

Translated from the Dutch with the Assistance of the Author.

By JAMES BALLINGAL.

"This latest addition to 'Trübner's Oriental Series' may not prove one of the most attractive; but it is one of the most scholarly, and it places in the hands of the English readers a history of Egyptian Religion which is very complete, which is based on the best materials, and which has been illustrated by the latest results of research. In this volume there is a great deal of information, as well as independent investigation, for the trustworthiness of which Dr. Tiele's name is in itself a guarantee; and the description of the successive religions under the Old Kingdom, the Middle Kingdom, and the New Kingdom, is given in a manner which is scholarly and minute."—*Scotsman*.

Post 8vo, pp. xii.—302, cloth, price 8s. 6d.

YUSUF AND ZULAIKHA.

A POEM BY JAMI.

Translated from the Persian into English Verse.

By RALPH T. H. GRIFFITH.

"Mr. Griffith, who has done already good service as translator into verse from the Sanscrit, has done further good work in this translation from the Persian, and he has evidently shown not a little skill in his rendering the quaint and very oriental style of his author into our more prosaic, less figurative, language. . . . The work, besides its intrinsic merits, is of importance as being one of the most popular and famous poems of Persia, and that which is read in all the independent native schools of India where Persian is taught. It is as interesting, also, as a striking instance of the manner in which the stories of the Jews have been transformed and added to by tradition among the Mahometans, who look upon Joseph as 'the ideal of manly beauty and more than manly virtue'; and, indeed, in this poem he seems to be endowed with almost divine, or at any rate angelic, gifts and excellence."—*Scotsman*.

Post 8vo, pp. viii.—266, cloth, price 9s.

LINGUISTIC ESSAYS.

By CARL ABEL.

CONTENTS.

Language as the Expression of National Modes of Thought.
The Conception of Love in some Ancient and Modern Languages.
The English Verbs of Command.
Semariology.
Philological Methods.

The Connection between Dictionary and Grammar.
The Possibility of a Common Literary Language for all Slavs.
The Order and Position of Words in the Latin Sentence.
The Coptic Language.

The Origin of Language.

"All these essays of Dr. Abel's are so thoughtful, so full of happy illustrations, and so admirably put together, that we hardly know to which we should specially turn to select for our readers a sample of his workmanship."—*Tablet*.

"An entirely novel method of dealing with philosophical questions and impart a real human interest to the otherwise dry technicalities of the science."—*Standard*.

"Dr. Abel is an opponent from whom it is pleasant to differ, for he writes with enthusiasm and temper, and his mastery over the English language fits him to be a champion of unpopular doctrines."—*Athenaeum*.

"Dr. Abel writes very good English, and much of his book will prove entertaining to the general reader. It may give some useful hints, and suggest some subjects for profitable investigation even to philologists."—*Nation* (New York).

Post 8vo, pp. ix.—281, cloth, price 10s. 6d.

THE SARVA-DARŚANA-SAMGRAHA ;

OR, REVIEW OF THE DIFFERENT SYSTEMS OF HINDU PHILOSOPHY.

By MADHAVA ACHARYA.

Translated by E. B. COWELL, M.A., Professor of Sanskrit in the University of Cambridge, and A. E. GOUGH, M.A., Professor of Philosophy in the Presidency College, Calcutta.

This work is an interesting specimen of Hindu critical ability. *The author successively passes in review the sixteen philosophical systems current in the fourteenth century in the South of India; and he gives what appears to him to be their most important tenets.

"The translation is trustworthy throughout. A protracted sojourn in India, where there is a living tradition, has familiarised the translators with Indian thought."—*Athenaeum*.

Post 8vo, pp. xixii.—336, cloth, price 10s. 6d.

THE QUATRAINS OF OMAR KHAYYAM.

The Persian Text, with an English Verse Translation.

By E. H. WHINFIELD, late of the Bengal Civil Service.

Post 8vo, pp. lxx.—368, cloth, price 14s.

TIBETAN TALES DERIVED FROM INDIAN SOURCES.

Translated from the Tibetan of the KAH-GYUR.

By F. ANTON VON SCHIEFNER.

Done into English from the German, with an Introduction,

By W. R. S. RALSTON, M.A.

"The Tibetan Tales have been translated by Mr. Ralston from the German version of Schiefner. Mr. Ralston adds an introduction, which even the most persevering children of Mother Goose will probably find infinitely the most interesting portion of the work."—*Saturday Review*.

"Mr. Ralston, whose name is so familiar to all lovers of Russian folk-lore, has supplied some interesting Western analogies and parallels, drawn, for the most part, from Slavonic sources, to the Eastern folk-tales, culled from the Kahgyur, one of the divisions of the Tibetan sacred books."—*Academy*.

"The translation here presented of F. Anton Schiefner's work could scarcely have fallen into better hands than those of Mr. Ralston. An Introduction of some sixty-four pages gives the leading facts in the lives of those scholars who have given their attention to gaining a knowledge of the Tibetan literature and language, as well as an analysis of the tales."—*Calcutta Review*.

"This latest volume of 'Trübner's Oriental Series' ought to interest all who care for the East, for amusing stories, or for comparative folk-lore. Mr. Ralston, who has translated M. Schiefner's German, makes no pretension to being considered an Orientalist; but he is an expert in story-telling, and in knowledge of the comparative history of popular tales he has few rivals in England."—*Pall Mall Gazette*.

Post 8vo, pp. xvi.—224, cloth, price 9s.

UDĀNAVARGA.

A COLLECTION OF VERSES FROM THE BUDDHIST CANON.

Compiled by DHARMATRĀTA.

BEING THE NORTHERN BUDDHIST VERSION OF DHAMMAPADA.

Translated from the Tibetan of Bkah-hgyur, with Notes, and
Extracts from the Commentary of Pradjanavarma,

By W. WOODVILLE ROCKHILL.

"The work of which Mr. Rockhill has given us a translation is one already well known in the Southern Canon under the name of 'Dhammapada' or 'Scripture Texts.' . . . Of the Pali or Southern text, an edition (with Latin translation) was published in 1855 by Dr. Fausbøll, the eminent Danish scholar. . . . Mr. Rockhill's present work is the first from which assistance will be gained for a more accurate understanding of the Pali text; it is, in fact, as yet the only term of comparison available to us. The 'Udanavarga,' the Tibetan version, was originally discovered by the late M. Schiefner, who published the Tibetan text, and had intended adding a translation, an intention frustrated by his death, but which has been carried out by Mr. Rockhill. . . . Mr. Rockhill may be congratulated for having well accomplished a difficult task."—*Saturday Review*.

"There is no need to look far into this book to be assured of its value."—*Athenæum*.

"The Tibetan verses in Mr. Woodville Rockhill's translation have all the simple directness and force which belong to the sayings of Gautama, when they have not been adorned and spoiled by enthusiastic disciples and commentators."—*St. James's Gazette*.

TRÜBNER'S ORIENTAL SERIES.

Post 8vo, pp. xii.—312, with Maps and Plan, cloth, price 14s.

A HISTORY OF BURMA.

Including Burma Proper, Pegu, Taungu, Tenasserim, and Arakan. From the Earliest Time to the End of the First War with British India.

By LIEUT.-GEN. SIR ARTHUR P. PHAYRE, G.C.M.G., K.C.S.I., and C.B.,
Membre Correspondant de la Société Académique Indo-Chinoise
de France.

"Sir Arthur Phayre's contribution to Trübner's Oriental Series supplies a recognised want, and its appearance has been looked forward to for many years. . . . General Phayre deserves great credit for the patience and industry which has resulted in this History of Burma."—*Saturday Review*.

"A laborious work, carefully performed, which supplies a blank in the long list of histories of countries, and records the annals, unknown to literature, of a nation which is likely to be more prominent in the commerce of the future."—*Scotsman*.

THE FOLLOWING WORKS ARE IN PREPARATION:—

Post 8vo.

UPASAKADASÂSÛTRA.

A Jain Story Book.

Translated from the Sanskrit.

By A. F. RUDOLF HOERNLE.

Post 8vo.

THE SIX JEWELS OF THE LAW.

With Pali Texts and English Translation,

By R. MORRIS, LL.D.

In Two Volumes, post 8vo, cloth.

**BUDDHIST RECORDS OF THE WESTERN WORLD,
BEING THE SI-YU-KI BY HWEN THSANG.**

Translated from the Original Chinese, with Introduction, Index, &c.,

By SAMUEL BEAL,

Trinity College, Cambridge; Professor of Chinese, University
College, London.

Post 8vo.

**THE APHORISMS OF THE SANKHYA PHILOSOPHY
OF KAPILA.**

With Illustrative Extracts from the Commentaries.

By the late J. R. BALLANTYNE.

Second Edition. Edited by FITZEDWARD HALL.

LONDON: TRÜBNER & CO., 57 AND 59 LUDGATE HILL.

500—15/8/83.

